THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

OFFICE 201 WILLIAM ST., CORNER OF FRANKFORT.

Published Weekly, at $2.50 a Year in advance.

CALENDAR FOR 1849.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN.	7	1 8	2 9	3 10	4 11	5 12	6 13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
FEB.					1	2	3
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MAY.			1	2	3	4	5
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JUNE.						1	2
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	17	18	19	20	21	22	23
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JULY.	1	2	3	4	5	6	7
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	29	30	31				
AUGUST.				1	2	3	4
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SEPT.							1
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	30						
OCT.		1	2	3	4	5	6
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	28	29	30	31			
NOV.					1	2	3
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	18	19	20	21	22	23	24
	25	26	27	28	29	30	
DEC.							1
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	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					

SUNDAYS AND HOLIDAYS IN 1849.

JAN.	1* 7 14 21 28	JULY	1* 8 15 22 29
FEB.	4 11 18 25	AUG.	5 12 19 26
MAR.	4 11 18 25	SEPT.	2 9 16 23 30
APR.	1 8 15 22 29	OCT.	7 14 21 28
MAY	6 13 20 27	NOV.	4 11 18 25
JUNE	3 10 17 24	DEC.	2 9 16 23 25* 30

Those marked thus (*) are Holidays.

New York, January 4, 1849.

THE EDITORS TO THE PUBLIC.

In obedience to a law which usage has imposed upon the periodical press in this country, we subscribe our names as the associated editors of this Journal. The occasion requires us to explain to our friends and to the public the considerations which have induced us to commit ourselves to the enterprise, and the measure of responsibility which we assume with regard to it.

1. The undertaking does not originate with us. It is known that for several years past there has been an increasing demand for a religious newspaper, which, proceeding from the city of New York, shall be addressed to a class of readers somewhat different from those whose tastes and wants control the character of the journals already established here. The Methodists, the Baptists, the Dutch Reformed, the Protestant Episcopalians, and the Episcopalians of the Oxford school, have their several religious newspapers, adapted professedly to their wants. The Roman Catholics, the Unitarians, the Universalists, and we know not how many other sects, have their weekly publications of opinions and intelligence. Besides all these, there are two journals, of great circulation and of distinguished ability, which, without being ostensibly connected with any ecclesiastical power or any committee of a religious sect or party, are Presbyterian in their sympathies and in the ecclesiastical relations of their editors. Of these two, one is completing its twenty-sixth year, and the other is only seven years younger. Since these journals began to be published, not only has the reading religious population of the city, and of the whole country, been greatly increased, but, within a few years past especially, there has been growing up a class of readers whose demand is for a Journal differing in character from all that now occupy the field. There is growing up in this metropolis, in this State, in the great and free North-west, a body of churches whose organization is founded on the great New-England principle of CONGREGATIONAL INDEPENDENCE. Multitudes of intelligent christian men, who are not of these churches, are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times, as seen from the position of that great principle. Measures have been proposed, again and again, for the establishment of a Congregational newspaper, to be published in this city. Some of us, though urged to bear a part, have doubted, hitherto, the expediency of such an undertaking. But the demand has increased in its distinctness and urgency; and the duty of attempting to meet that demand has been presented to us in such a light, that we have consented to assume the management of the enterprise in the editorial department.

In the circumstances in which the editorial control was offered to us it seemed to us that the providence of God was clearly calling us to a great work. We enter upon the undertaking in a full confidence that the resources, both of capital, and of energy, and skill, in the way of business, which are pledged to the support of the new Journal, will be fully adequate.

2. This Journal is not established as the organ of any ecclesiastical body, or of any sect or party—new school or old school. We are Congregationalists; but we do not undertake to be the representatives of Congregationalism. We have our own opinions on questions in theology; but we are not the champion of any man's "scheme" or metaphysical system, or of the views set forth from any chair of theology. THE INDEPENDENT, then, is not to be responsible for any opinions but its own, in matters of church polity or of theological doctrine. The Doctors—Bushnell, Tyler, Taylor, Park, and the rest; the schools and seminaries—Andover, Yale, Bangor, East Windsor, Hudson, Oberlin, and as many more as there are, may agree or disagree as they please. We are responsible for none of them, nor is any of them responsible for us.

3. It is not quite unnecessary, in such times as these, to add, that this Journal is not in the interest of any political party. On political questions, as they involve great moral principles, or affect great moral interests, we expect to utter our opinions plainly; but no political *party* has any right or interest in our columns. The great question now before the people of the United States—the question by the side of which all other political questions now sink into insignificance—is the question of the extension and perpetuation of Slavery by the sovereign authority of the Union. In the discussion of this question, we hope to bear our part. No aspect or bearing of it is too secular to be considered in a religious newspaper. We take our stand for *free soil*, wherever Congress has power to legislate. Yet our journal is not committed to the "free-soil party." We have to do with principles, not with candidates, nor with parties as represented by candidates. In the same way, other questions of national and State legislation will receive attention. The question of war or peace, so often as it arises, is a moral question. The question of cheap postage, and of an entire reformation of the post-office system, so as to secure the greatest amount of public accommodation at the least expense, is a question involving great moral interests. The question of laws to restrain and control, or altogether suppress, the traffic of intoxicating drinks; the question of laws to punish crimes against chastity; and generally all questions about crimes and punishments, are moral questions, and are to be discussed accordingly, without reference to party interests or party pledges.

4. Our arrangements for assistance in the editorial department, and for stated foreign correspondence, are of the most satisfactory character. When the responsibility of editing this paper was first proposed to us, we saw that the labor of selecting, compiling, and condensing the record of current events, would be inconsistent with our duty as pastors; nor could we believe that our united contributions to the editorial columns would compensate for deficiencies in those selections, abridgements, summaries, and reports, which are the staple of a newspaper, and on which its value so much depends. But we are relieved in that respect. Our relation to this Journal is not indeed to be merely nominal, or that of general superintendence only. We are the sole and responsible editors; and the making up of every successive sheet will be under the personal inspection of one of us. Yet we are not to work unaided. Our assistant editor is one whose eminent knowledge of public affairs, both ecclesiastical and secular, and whose ability and experience in this particular line of intellectual activity, admit of no question; and we have full confidence that his powers will be earnestly and cheerfully employed to make THE INDEPENDENT what we wish to have it. Arrangements have also been made which secure for us the stated communications of several foreign correspondents, who are well acquainted, not only with their own countries, but with ours.

5. Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labors as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors, whether in the pulpit, or from house to house. At the same time, we also hope that our relations as pastors, constantly employed in the pastoral work, and holding constant intercourse with other pastors and with the churches, will enable us, in some respects to make a better newspaper than if we had retired from the pastoral office, or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles; touching the springs of Christian affection and devotion; and aiding and cheering all the while the labor of the living ministry in a thousand pulpits.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JR.

THE MISSIONARY SOCIETIES OF CHRISTENDOM.—No. 5.

In lieu of the history of particular societies, we present, in this first number of the year, a general view of Protestant Missions in countries not evangelized. This summary was prepared for *The Missionary Chronicle*, published under the direction of the Board of Foreign Missions of the Presbyterian Church (Old School). It is compiled chiefly from the reports of missionary institutions for the year 1848. This tabular view, we believe, may be relied upon as accurate, though not complete. Since it came into our hands we have not found time to compare it with the original sources of information, nor have we all of these just now at command. Either from the failure of returns, the omission of some societies, or in consequence of assuming a different basis of computation, there is a wide discrepancy in the whole number of missionaries between these tables and the English tables of last year. Hoole's Year Book of Missions for 1847 (compiled by one of the General Secretaries of the Wesleyan Missionary Society) contains a catalogue of the missionaries (not including females) then in the service of the several societies, in which are enrolled the names of 1894 persons; whereas the table below gives only 1452 as the whole number of missionaries. Our impression is that the present number is about 2000; and we hope hereafter to be able to make these returns complete.

Such statistics are highly useful. Ministers can make an exceedingly interesting missionary lecture, by taking the map of the world, and following the course of this table, indicating the localities of the several stations, with passing remarks upon each field, and a statement of the results of missionary labor. To do this with advantage, however, they must make themselves familiar with the map, and with the table, so as to *talk* about any part of Asia or Africa, as readily as they would about their own State. Such a lecture, when compared with the reading of the *Missionary Herald*, would enhance the interest of the Monthly Concert ten-fold.

One cannot rest his eye upon such a table as this without being struck with the wide diffusion of missionary labor, and with the number of associations engaged in spreading the Gospel. "The field is the *world*." Europe, Asia, Africa, America, the islands of the sea, all classes and conditions of men, Jews, Pagans, Mohammedans, Papists, are now objects of Christian sympathy, and fields of missionary effort. To this general remark, however, South America is an exception. With a population of 15,000,000, occupying a territory of 6,500,000 square miles, at some points fully accessible to the Gospel, this country is left to the care of a few chaplains in the principal ports, officiating to seamen and to foreign residents, while Africa has more than two hundred missionaries. Will not Christians in the United States care for this destitute and neglected portion of our continent? Is it not our "manifest destiny" to possess it for Christ—to "extend the area" of the Redeemer's kingdom from Panama to Cape Horn?

The table below does not give the receipts of the several societies. In 1847, the aggregate income of all the Missionary, Bible, Education, and Tract Societies, exceeded *Five Millions of Dollars*.

TABULAR VIEW.

	Missionaries.	Assistant Missionaries.	Native Assistants.	Communicants.	Scholars.	Remarks.
NORTH AMERICA.						
Indian Tribes.						
American Board	23	17	—	1468*	632*	Choctaws—Cherokees—Sioux, &c.
American Missionary Association	2	4	—	8	—	Ojibwas.
Baptist, Northern	9	1	9	1354*	151*	Cherokees—Shawanoes, &c.
Methodist	16	—	—	761	300	Oneidas—Chippewas, &c.
Presbyterian	8	9	—	50	210	Choctaws—Creeks, &c.
English Episcopal, Ch. Miss'y Soc.	5	4	4	535	718	Indians in British Territories.
" Wesleyan	175	—	1	926	40	" "
" United Brethren‖	7	—	—	120	—	Delawares—Cherokees, &c.
Greenland and Labrador						
United Brethren	30	—	—	1234	—	Eight Stations.
Oregon Territory.						
American Board	3	2	—	—	—	
American Home Miss'y Soc.	2	—	—	—	—	
Baptist	3	—	—	—	—	
Methodist, Protestant	2	—	—	—	—	
Methodist, Episcopal	6	—	—	148	—	
Presbyterian,	1	—	—	—	—	
California.						
American Home Miss'y Soc.	3	—	—	—	—	Of whom, one under appointment.
Baptist, Northern	1	—	—	—	—	
Episcopal	1	—	—	—	—	Under appointment.
Methodist,	1	—	—	—	—	Under appointment.
Presbyterian	2	—	—	—	—	Of whom, one under appointment.
SOUTH AMERICA.						
American Seaman's Friend Society	1	—	—	—	—	Valparaiso.
Methodist	1	—	—	—	—	Buenos Ayres.
WEST INDIES.						
American Miss'y Association	4	3	—	62*	83	Jamaica.
" Reformed Presbyterian	1	—	—	—	—	Hayti.
English Baptist	37¶	—	48	32,823	3986	Jamaica—Hayti—Trinidad, &c.
" Episcopal, Ch. Miss'y Soc.	2	2	—	634	631	Jamaica—Guiana.
" " Gos. Prop. Soc.	35	—	—	—	—	Barbadoes, &c.
" Independent, Lond. Mis. Soc.	24	1	21	2268*	1710*	Demarara—Berbice, &c.
" Wesleyan	85	6	3	53,730	19,255	Jamaica—Antigua, &c.
Scotch, United Presb'n Mission	7	—	11	1200	521*	Jamaica.
United Brethren	170	—	—	17,295	—	British and Danish Isles—Surinam.
AFRICA.						
North.						
English Episcopal, Church Miss'y Soc.	2	1	3	28	2	Egypt.
East.						
English Episcopal, Church Miss'y Soc.	2	—	—	—	5	New Rabbay.
Western.						
American Board	5	—	5	—	*	Gaboon.
American Miss'y Association	1	1	1	—	67	Mendi.
Baptist, Northern	2	1	2	20*	60	Bassas.
" Southern	5	—	—	100*	50*	Liberia.
Episcopal	4	1	*	—	145	Cape Palmas and vicinity.
Methodist	14¶	—	—	965	379	Liberia.
Presbyterian	38	4	7	*	59*	Liberia—Kroos.
English Baptist	2	4	7	100	250	Rimbia—Cameroons, &c.
" Episcopal, Ch. Miss'y Soc.	6	3	52	2100	5220	Sierra Leone—Abbeokuta.
" Wesleyan	15	—	18	4883	4180	Sierra Leone—Gambia, &c.
German	8	—	—	—	74	(Report of last year.)
Scotch, United Presbyterian	3	—	—	—	—	" "
South.						
American Board	8	—	3	—	90	Zulus.
Berlin	11	—	—	107*	120*	
English Independent, Lond. Mis. Soc.	36	5	*	1258*	1469*	Caffraria—Colony, &c.
" Wesleyan	29	4	32	2816*	2726*	Bechuanas—Caffraria, &c.
French	13	3	—	971	1013	Hottentots—Bechuanas, &c.
Rhenish	25	3	3	1016*	1100	
Scotch, United Presb'n Church	2	1	8	—	57	—
" Free Church	7	—	6	—	—	(Report of last year.)
United Brethren	24	—	—	1547	—	" "
ASIA.						
Countries near the Mediterranean.						
American Board	33	3	43	194*	1475*	Armenians—Nestorians, &c.
Baptist, Northern	2	—	—	—	*	Greece.
Episcopal	2	—	—	—	—	Greece—Constantinople.
English Episcopal, Ch. Miss'y Soc.	2	2	7	—	494	Greece—Asia Minor.
Burmah, Siam, Asiatic Isles, &c.						
American Board	3	—	—	—	—	Borneo—Siam.
American Miss'y Association	2	—	—	—	—	Siam.
Baptist, Northern	21	2	109	637††	351	Burmah—Arrakan—Siam.
Presbyterian	1	1	—	—	—	Siam.
English Baptist	2	—	—	—	—	Java—Sumatra.
" Independent, Lond. Mis. Soc.	1	—	—	—	—	Singapore.
India and Ceylon.						
American Board	36a	3	96	685*	9378*	West and South-Ceylon.
Baptist, Northern	7	1	5	21	85	South Assam.
Baptist, Free Will	2	—	—	—	—	Orissa.—(Report of last year.)
Lutheran	2	—	—	—	—	North— "
Presbyterian	35b	—	17	107	986	Northwest.
English Baptist	39c	—	83	1911	4354	North-Ceylon.
" General	5	3	20	196	152	Orissa.
English Episcopal, Ch. Miss'y Soc.	84d	9	750	4956	16,620	North, West, and South-Ceylon.
" " Gos. Prop. Soc.	46e	—	170*	*	5000*	North, West, and South-Ceylon.
" Independent, Lond. Mis. Soc.	40	1	*	594	3065	North, West, and South.
" Wesleyan	26	—	48	1734	7533	South Ceylon.
German, Basle Miss'y Soc.	28	2	17	225*	1991	West and South.
" Berlin	2	—	—	—	69	North.
" Dresden & Hamburgh M. Soc.	4	—	—	—	276	South.
" Goosner's Miss'y Soc.	14	—	—	—	—	North and South.
" Lutheran " "	8	—	—	—	—	South.
Irish Presbyterian	5	1	2	21	—	North.
Scotch, Free Church	22f	4	21*	20*	3300*	North, West, South.
" Established Church	8	1	1	—	1500	" " "
China.						
American Board	11	—	1	3	45*	Canton—Amoy—Fuh Chow.
Baptist, Northern	3	1	7	20	15	Hong-Kong—Ningpo.
" Southern	6	1	7	—	—	Canton—Shanghai.
" Seventh Day	2	—	—	—	—	Shanghai.
Episcopal	3	—	—	—	36	Shanghai.
Methodist	4	—	—	—	—	Fuh Chow.
" South	2	—	—	—	—	Shanghai.
Presbyterian	11	—	—	15	60	Canton—Amoy—Ningpo.
English Baptist, General	2	—	—	—	—	Ningpo.
" Episcopal, Ch. Miss'y Soc.	4	—	—	—	—	Shanghai.
" Independent, Lond. Mis. Soc.	13	5	20	—	—	Hong-Kong—Amoy—Shanghai.
" Presbyterian	1	—	—	—	—	Hong-Kong.
German, Basle	2	—	—	—	—	Hong-Kong.
" Rhenish	1	—	—	—	—	Hong-Kong.
Morrison Education Society	2	—	—	—	—	Hong-Kong.
Not connected with any Society	2	—	—	—	—	Dr. Parker and Mr. Gutzlaff.
SOUTH SEA ISLANDS.						
American Board	29	12	7	23,597	14,991	Sandwich Islands.
American Miss'y Association	1	1	—	330	—	" "
English Episcopal, Ch. Miss'y Soc.	18	13	315	4936	2519*	New Zealand.
" Independent, Lond. Mis. Soc.	31	4	13*	2099	5597*	Georgian—Harvey, &c.
" Wesleyan	32	4	33	12,532	14,200	New Zealand—Friendly—Feejee.
THE JEWS.						
American Board	1	—	—	—	—	Constantinople.
American Jews' Society	3	—	—	—	—	New York—Philadelphia—Charleston.
Episcopal	1	—	—	—	—	New York.
Presbyterian	1	—	—	—	—	New York.
Presbyterian, Associate Reformed	1	—	—	—	—	Palestine. (Asia.
English Episcopal	24	32	13	—	—	England—Continent of Europe—Western
" Independent, Brit. Jews Soc.	7	—	—	—	—	England.—(Report of last year.)
Irish Presbyterian	1	—	—	—	—	Damascus. " "
Scotch, Free Church	10	8	—	—	—	Cont. of Europe " "
" Established Church	2	—	—	—	—	Tunis. " "
PAPAL EUROPE.						
Baptist, Northern	27g	—	5	—	—	France—Germany.
" English	1	—	—	—	—	France.
Foreign Evangelical Society	—	—	—	—	—	France, &c.
Presbyterian	—	—	—	—	—	By contributions in aid of the French,
English Episcopal	—	—	—	—	—	Geneva, and other Evangelical So-
Scotch, Free Church	—	—	—	—	—	cieties.
GENERAL SUMMARY.						
N. AMERICA—Indian Tribes	87	35	14	4594*	1976*	
" Greenland and Labrador	30	—	—	1234	—	
" Oregon	17	2	—	—	—	
" California	6	—	—	—	—	
SOUTH AMERICA	2	—	—	—	—	
WEST INDIES	365	12	83	107,681*	26,496*	
AFRICA—North	3	1	3	28	272	
" East	2	—	—	—	5	
" West	68	18	86*	8213*	10,485*	
" South	150	16	72*	8374	11,730*	
ASIA—Coun. near the Mediterranean	39	5	59	194*	1959*	
" Burmah, Siam, &c.	30	3	109	6371*	351	
" India and Ceylon	403	232	1296*	10,301*	54,935*	
" China	69	8	14	37*	157*	
SOUTH SEA ISLANDS	129	34	374*	43,553*	37,307*	
THE JEWS	54	41	13	—	—	
Total	1452	191	2093*	190,823*	145,706*	

* Returns incomplete. † Not including the Missions of the Baptist Indian Mission Association.
‡ Not including the Missions of the Methodist Episcopal Church, South. § Of whom, none are natives.
¶ The missionaries of this body of Christians are called "Brethren,"—a term which includes Laymen.
†† Of whom, most are colored persons. a And two native preachers.
b Of whom, two are natives. c Of whom, twenty-six appear to be Europeans and East Indians; the others, of Asiatic parentage. d Of whom, twelve are natives.
e Of whom, five appear to be natives. f Of whom, five are natives. g Of whom, two are Americans, five Frenchmen, and fifteen Germans.

NOTE.—Ministers of the Gospel are classed as Missionaries; Physicians, Printers and Teachers, as Assistant Missionaries. Females are not enumerated.

THE MOUNTAINS AND THE DEEP.

We have contemplated the righteousness of God as it is illustrated by "the great mountains." The Psalmist likewise compares the judgments of the Lord to a "great deep." He was not so familiar with the sea as with the mountains. The Mediterranean was about forty miles distant from Jerusalem on the west, and did not come within the range of vision from the top of the king's house. The Jordan was about twenty-five miles to the east. But in his wanderings and his marches through the country, David had often seen both the river and the sea. He knew their characteristics, and frequently made them subservient to the divine glory in songs of praise.

"Thy judgments are a great deep." The resemblance is two-fold; the divine judgments are *unfathomable*, and they are *irresistible*.

The great deep in some of its parts cannot be measured. The longest line has failed to reach the bottom, and we know not what lies hidden in its lowest depths. Even so with the judgments of the Lord. We sometimes see the reason for them, but the motives of the divine mind are not always open to our view. "How unsearchable are his *judgments*, and his ways past finding out." They spread out before us like a great sea, upon the shore of which we stand, and listen to the breaking of its waves, and look upon the wide waste of waters, till a feeling of awe creeps over us, and we realize that we are nothing in such a presence.

Whether the judgments of God sweep over nations, or are rolled in quick succession upon families or individuals, aside from the general fact that they express his displeasure at sin, they are often dark, mysterious, and therefore the more *awful*—a great deep which we cannot fathom. Immeasurable are the plans and the doings of Jehovah, and especially those judicial transactions by which "he brings to nought the evil and assists the good."

In connection with the idea of vastness and of mystery, this comparison of the deep suggests also the idea of irresistible force. The sea rolling in upon the beach with its long, heavy, monotonous surge, the angry waves dashing high over the rocks, the mountain billows of mid-ocean tossing the ships like a feather, the black waters rising to meet the blacker clouds till the sea and the sky are mingled in one dense, wild, foaming mass, these all are suggestive of a power which no combination of human force and skill can effectually withstand. Even so with the swelling tide of the divine judgments.

But the Psalmist had in mind a flood rather than the sea; such a flood as sweeps through the gorges of the mountains when the streams are swollen with rain, and, rushing down upon the plains, carries before it trees, and rocks, and herbage, and the habitations of men. "Thy judgments are a great deep." Such were they when, because of the wickedness of man upon the earth, "the windows of heaven were opened and the fountains of the great deep broken up," and the waters covered the tops of the highest hills, and every living thing was swallowed in the flood. Such were they when the Egyptian host, midway in the Red Sea, were suddenly overwhelmed, and sank, like lead, in the mighty waters.

Thy judgments are a great deep. "Against the flood of human wickedness stands the great flood, the wide ocean of the divine judgments." Men may rage against Jehovah or his people, but at length the wrath of the Lord will come like an impetuous stream—like a river straitened in its course, which a mighty wind driveth along—like a torrent compressed between its banks, till its waters accumulate and are borne forward with irresistible violence over every barrier. Thy judgments are a rapid, impetuous, and straitened torrent—a mighty flood.

In view of this exhibition of the righteousness of God as the moral governor of the world, we may remark,

1. *That the ultimate triumph of righteousness in the earth is sure.* Sometimes it does not seem to be so. In fact, from the beginning of the world the wicked seem to have had much their own way. Justice has been trodden under foot; might has triumphed over right. Kings and priests have entered into a grand conspiracy against the rights of the people. Political and spiritual despotisms, with few exceptions, have played into each other's hands, and have divided the spoil of the plundered and enslaved masses. This has been true in all nations, whether barbarous or civilized; and in all past ages of the world. It is too much the case even now. In our own country, the land of the Gospel, of education, of civil and religious liberty, men are regarded as chattels, are bought and sold, are deprived of the just wages of their labor, are liable to have their domestic circle violated, are denied the privileges of freemen, are even forbidden to read. That such a state of things should exist in this land of the Pilgrims and of the Declaration of Independence—that it should be defended by statesmen, and acquiesced in by the people, is surely a dark and discouraging sign. So, too, in the old world, oppression everywhere struggles to retain its grasp, and is shaken off only by the death-throes of its victims. But let us not be disheartened. What though the tide of human progress seems at times to be setting back?—what though the shock of the stern conflict between the oppressor and the oppressed comes to us across the Atlantic with an ominous sound?—the mountains have not yet been overturned; the sea has not yet been emptied out of its channels. The men of power can do great mischief, but they cannot produce such effects as these. God's justice stands like the great mountains; his judgments are a great deep. The wickedness of man shall be stayed, shall be rolled back, shall be put down, or shall be swallowed up in a mightier flood of indignation.

2. *Those who love righteousness, and who trust in God, are safe.* How touching is the expression of this thought in the clause immediately succeeding, "Thy righteousness is like the great mountains; thy judgments are a great deep: *O Lord thou preservest man and beast!*" How beautiful is the suggestion of that idea in such a connection. This great God who built the mountains, and who made the sea, whose righteousness is so exalted, and whose judgments are so dreadful—this great Jehovah is my protector and my friend. He takes care even of the beasts of the field, and of the fowls of the air. Not the meanest creature can fall without his permission.

"Howl, winds of night, your force combine:
Without his high behest,
Ye shall not, in the mountain pine,
Disturb the sparrow's nest."

He has numbered the very hairs of my head. I am his child, he will take care of me. "The Lord is my helper, whom shall I fear? Of whom shall I be afraid? I will not fear; what can man do to me?" He may destroy my body, but God will preserve my soul. His justice like the great mountains shall be my defence; his judgments like a great deep shall overwhelm my enemies. "The name of the Lord is a high tower; the righteous runneth into it and is safe."

3. The attribute which we have contemplated *renders certain the final destruction of the ungodly.* Oh, wicked man, when you consider, you have reason to be afraid of God, especially when you consider him under that aspect of majesty and might which has now been presented. Do you think to withstand the Lord? to do anything successfully against him and his cause, or to oppose his law and his authority in your own heart with impunity? Because God has given you a little strength and a little scope of independent action, do you imagine that you can overthrow the mountains, or roll back the sea? Just as surely as the mountains stand will God's justice one day confront you in all its terror. Just as sure as the great deep rolls in its waves upon the shore will the judgments of God one day overtake you. Nay, these sublimest things in nature are mere transient emblems of the character and the judgments of God. They shall pass away, but his righteousness endureth for ever. Ah, when that justice shall break forth upon you; when those judgments shall sweep over your soul, you will call to the rocks and the mountains to fall upon you, and to hide you from Him that sitteth on the throne, and from the wrath of the Lamb. But the mountains shall melt at his presence, and the sea shall flee away, while his justice, like mountains piled on mountains, shall sink you to the everlasting deep of woe.

T.

For the Independent.

INDEPENDENCY—CONGREGATIONALISM.

These are convertible terms, and the one is *equipollent* to the other. As applicable to churches (sometimes called congregations) their meaning is, that each particular church is ecclesiastically independent and self-governed; not excluding, however, the advice and communion of other churches, but rather seeking and practicing both.

This form of church government is primitive and apostolical; the New Testament is its platform and its constitution, and it proceeds, to speak technically, according to the course and principles of the *common law*, applying to each particular case the rules of sound interpretation and sound reason—and when doubts arise, seeking light from the standard writers, and the views and advice of neighbor churches. It has no statutes or canons, and in this respect it has the advantage of those which have them; because, as is well known, like the common law, it accommodates itself to time, place, and circumstances, to the general improvement of the human mind and human society and manners, and to the civil government under which it exercises ecclesiastical jurisdiction; always seeking the best reasons for its action, yet never departing from its platform, and thus it improves in its polity and administration from age to age. It contains within itself a *conservative* principle which secures the rights of private Christians, and the moral force of its servants or ministers, as well as their ecclesiastical and civil rights.

It is not, probably, generally known that the Congregational Union of England and Scotland, employed Benjamin Hanbury, a layman of a high religious and literary character, to collect the "Historical Memorials" of their order, and that, with great diligence, he has fulfilled his commission. They are recently published, in three royal octavo volumes, of 600 pages each, and contain the labors and publications of the pioneers of Congregationalism, and of others since their day, *in full*. In his recapitulation, in the last page, he says, "Herein obloquy derived from the Brownists is removed; the personal characters of the earliest promoters of Independency are established; Independency is found more than sufficient to grapple with Presbyterianism; historical and philosophical consistency is advantageously effected; Independents possess withal a denominational work comprising a catenation of documentary evidence, not exceeded in interest and importance by any in its department of ecclesiastical literature." But a few copies have yet come among us. It is very desirable that these volumes should be extensively circulated.

During the first two centuries, the churches preserved their independence and self-government; but powerful and usurping bishops gradually deprived them of these rights, and brought in Episcopacy, and afterwards Popery, and the simplicity of the apostolic constitution was overthrown and destroyed. The "daily sacrifice was taken away;" the churches were long "in the wilderness;" religion itself seemed to be nothing but outward and visible form and ceremony, and no right of private judgment remained. The Reformation disclosed the Bible, and Protestantism claimed for all its readers the right to interpret it; the primitive order of the churches shone out from the New Testament, and the friends of Christ saw its glory and its beauty. Their return to it cost them many a hard, and weary, and bloody struggle. Civil tyranny and "spiritual wickedness in high places," were ready to crush them when they claimed to worship God in any manner not established by the hierarchy and the civil power. They conquered by suffering. John Robinson, the exile and the Separatist, was the first to discuss the Gospel order for the churches, to advocate it, and to vindicate it as the *true* order, and to collect and establish a church, which he and his persecutors denominated *Independent*.* It was a church of English exiles for conscience' sake in Holland, a church of Pilgrims, which ended its earthly wanderings on the Plymouth Rock. New England, as well as old England, is now being filled with these Independents, and they never were more on the increase than at the present time. And no wonder. Their order is the Gospel order. The ecclesiastical rights which it provides and secures are in accordance with the civil rights which we enjoy. There is no "lording over this heritage." There can be no bondage in a Congregational church. It admits of no human statute or canon, or other yoke. No irresponsible power can enslave it. It is built on the Bible, and no storm or flood can remove its foundation.

Among the memorials before mentioned, the writings of John Robinson stand out in bold relief. He was the first who saw the *whole ground*, and fully comprehended the ecclesiastical polity of the primitive Church. The cry of "Separatist" did not alarm him. He vindicated the independence and self-government of the churches, its officers governing the church as its servants, and by the consent of the Church, and may be removed when they abuse that trust. The cry of "democracy" was raised against him, a kind of government then much dreaded and hated in church and state. But he contended that the official character of the Pastor and Elders gave them an importance and a moral weight, which were a full counterpoise to the democratic feature of the system. Baylie, a distinguished Scots Presbyterian, who wrote against him, says, "He was a man of excellent parts, and the most learned, polished, and modest spirit that was separated from the Church of England; that he ruined the rigid separation, was the principal overthrower of the Brownists

houses; but they have left the new incumbents whom they have called into existence "to strut and starve on fifty pounds a-year." They have relieved *Dr. High and Dry* of one-half of his parish and of his duty; but they have preserved to him and to his successors, two-thirds of his revenues. And they have thus created the large mass of pauper clergy they have converted into servile, dependent, and slavish tools of a centralized board, ready to do the ecclesiastical dirty work of any episcopal bigot. Hence, by means of this commission, the thorough and proper adaptation of the territorial limits and the revenues of the Church to the altered state of the country, to its increased and increasing population, and to its future prospects, has been postponed, if not wholly frustrated; the power of the bishops has been inordinately augmented; and the *Erastianism* of the connection between our Establishment and the State, which is its greatest blot, has been increased.

The reform of the Church which is really wanted would consist in a complete re-distribution, on principles of the strictest equality, of the present inconvenient territorial demarcations of ecclesiastical districts, and of ecclesiastical revenues, in giving to the people some power of *veto*, if not of choice, over the appointment of their spiritual pastors; and in depriving bishops of the excuse which their legislative privileges now give them for long absence from, and very imperfect acquaintance with, their diocese and their clergy.

The existing state of the law in reference to patronage in the Church of England has no parallel in absurdity and mischievousness. Nearly one-tenth of the incumbencies of the kingdom (those at the disposal of the Lord Chancellor) are avowedly given away to promote the political influence of the Queen's Ministers for the time being. Another class of livings (those of colleges in our Universities) are filled by pluralists, or by persons who have no local knowledge of the people confided to their care. Lay patronage is openly sold, and is given away to gratify friendly feelings, to complete domestic or family arrangements, or on any principle save that of spiritual efficiency. But the real complaint against the monster evil of the present system is, that the people have no interest in, no control over, the choice of their pastors. In every other appointment, from that of their representatives in Parliament down to the nomination of a petty constable, they are in some way or other consulted; but over the presentation of him whose teaching most concerns their welfare, they have no influence. If they subscribe to build a new church, its patronage is seized on by the bishop; if they tax themselves for the maintenance of a clergyman, they may have a pastor appointed over them who repels them from, rather than attracts them to the church. The consequence is, that the great mass of the people of England take little interest in the Church; they feel themselves treated by it like children, and they resent this treatment by neglect. A few of the most distinguished families in the parish, who live on terms of sociability with the clergyman, and perhaps their tradespeople, urged thereto by fear of loss of custom, may have other feelings: but those of two-thirds of the parishioners are as we have described; they are lifeless.—*Black Book of England.*

The Independent.

NEW YORK, THURSDAY, JAN. 4.

"NEW-YEAR'S."

The first day of the New-Year 1849, was devoted as usual in this city and vicinity to the calls of friendship, and to general holiday purposes. The air was clear, and invigorating, the sleighing excellent; and of course the streets were densely thronged both with foot passengers and sleigh-riders. As clergymen we had not the opportunity of testing personally the hospitality of the ladies, the customs of the anniversary investing us with the only privilege which could compensate for the loss of that—the privilege of receiving our friends and parishioners in our own houses. But the universal impression seemed to be, that never were the welcomes warmer, or the meetings more joyful, than on this occasion.

Here and there the badges of mourning on the door way, showed that some recent bereavement of the family within prevented them from uniting in the general gladness. And doubtless there were many, who like ourselves could not but frequently revert to former anniversaries, and remember the beaming faces that were with them then, but upon which they shall look in this world no more forever. There may have been those, too, we know there were, whose thoughts often passed forward to the end of this opening year, which seems to promise to be preeminently a year of pestilence and wasting, and wondered whom of the joyful groups another such anniversary would bring together. But the prevailing spirit of the occasion was one of happiness and hope; and we doubt if any could be found in these great cities who did not heartily wish perpetuity to the delightful custom, inherited by us from the Hollanders of Manhattan.

THE FIXEDNESS OF THE PAST.

It is one of the most important and impressive thoughts connected with the return of an anniversary like New-Year's, that what has been done in the progress of the year, is now irrevocable. It cannot henceforth be reached and changed. We may look back to it wistfully, and may desire, with an earnestness that makes our very heart ache, to blot it out or reconstruct it. But we cannot push back the current that sweeps us forward. We can never live over an hour of the past. That which we have done in it, is eternized already. And whether in its memory it afflict us or delight us, it cannot hereafter be cancelled or amended.

How proper, then, that we take with us the remembrance of this fact, as we go forth to meet the coming future; as we enter the scenes of the year that has commenced. Already, its hours one by one are flying by us. They are rapidly becoming the Past. Let us then fill them as they rise with such works of duty and of piety, such generous acts of self-denial, such exalted purposes, and sweet affections, and kindly sympathies, that their remembrance shall be to us a joy forever; and that when we look back upon life from the eminence of Eternity, we shall find that every line graven upon its adamant has been a line which it delights us to contemplate.

THE SCRIPTURAL VIEW OF PERFECTION.

It is a common opinion, that the difference between Perfectionists and others is a mere question of *fact*; that all alike hold that perfection is *attainable*, and that it is the duty of Christians to be perfect; and that the only question at issue is whether any do actually attain perfection in the present life. Another opinion is, that the difference between Perfectionists and the Orthodox (we do not use this term invidiously, but for want of a better), is purely metaphysical, and that both are agreed as to the main facts of Christian experience, when stated in common language. But neither of these opinions is applicable to the theory of Perfectionism which was submitted to our readers in a former article.

According to that theory, *perfect obedience to the moral law is the only evidence of Christian character, and is a necessary condition of salvation.* It is not affirmed, simply, that some Christians do attain to perfection, but that no one has any present evidence that he is a true Christian who is not at the time being in a state of perfect obedience to the moral law, though the advocates of this theory would apply the term Christian, in loose, popular language, to those who have experienced renewing grace, notwithstanding their occasional lapses into sin. This, it will be seen, is not an abstract, metaphysical speculation, but a theory which vitally concerns the evidences of regeneration and the interpretation of the Gospel method of salvation.

With the question of fact, "Whether any have attained, or do attain to perfection in the present life?" we shall have nothing to do. Our object, in the present article, is to bring out, as clearly and accurately as possible, the Scriptural view of perfection. We shall consider the question mainly as one of interpretation.

Is, then, obedience to the moral law either a ground or a condition of salvation under the Gospel? It is not, in any sense, the *ground* of salvation; for the only ground of the acceptance of sinners with God is the atonement of the Lord Jesus Christ. Without a provision for sustaining the law—without an adequate expression of the displeasure of the lawgiver at sin, there could have been no salvation for the transgressor. The sacrifice of the justice, nay, of the whole authority of God as a moral governor, would have been involved in the act of forgiveness. The Scriptures always represent the sufferings and death of Christ as the sole and sufficient ground of the salvation of sinners. (See Rom. 3: 25, 26. 1 Pet. 3: 18, &c.)

Neither is obedience to the moral law made, properly speaking, a *condition* of salvation under the Gospel. By a condition we understand the terms given or provided, as the ground or necessary adjunct of something else. Now, what are the terms laid down in the Gospel, compliance with which is indispensable to salvation? Is a perfect obedience to the moral law one of those terms? It is nowhere mentioned in such a relation. Those terms are repentance and faith. "He that *believeth* shall be saved." "*Believe* on the Lord Jesus Christ and thou *shalt* be saved." "*Repent* ye, therefore, and be converted, that your sins may be blotted out."

Under a system of mere law, obedience, strict and unfaltering obedience, would be the only condition of eternal life. But we are under a system of grace; and a perfect obedience to the moral law is nowhere prescribed in the New Testament, as such a condition. A genuine repentance and faith will of course lead to acts of obedience. "Faith without works is dead." "By their fruits ye shall know them." But though obedience is an evidence of the genuineness of faith, it is not made, like faith, a condition of salvation.

Nor is it philosophically accurate to speak of repentance and faith as being themselves acts of obedience to the moral law.

The law makes no provision for repentance; it cannot take cognizance of such a state of mind. Perfect, uninterrupted love is what the law requires. A failure in this must be visited by the penalty, so far as the law is concerned. The law must condemn the transgressor; it can do nothing else. The law cannot accept of an acknowledgement of past disobedience, as an act of obedience. From the moment of repentance the penitent may yield, thenceforward, perfect obedience to the law; but the act of repentance itself is not an act of obedience to the moral law. That law recognizes only two classes—only two possible states of mind—the obedient and the disobedient. It knows nothing of penitents. Repentance is a duty enjoined under the Gospel. It is an act of obedience to *a* divine command, but not to *the* moral law. Neither is *faith* an act of obedience to the moral law. We are commanded under the Gospel to believe in the Lord Jesus Christ. But faith in Christ is a state of mind not at all contemplated by the moral law. That law is simply this—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." *Love*, therefore, not repentance, not faith, not any other state of mind which may be exercised under the Gospel—LOVE, and *love only*, is the fulfilling of the law. But that state of perfect, uninterrupted love which is the only true obedience to the moral law, is not made a condition of salvation under the Gospel.

What relation, then, does obedience sustain to salvation? It is a *test*, an *evidence* of Christian character. Jesus said, indeed, to the young ruler, "If thou wilt enter into life, keep the commandments." But he was dealing with him as a moralist, who was relying upon his own good deeds, and Christ wished to show him his insufficiency by taking him on his own ground, and by holding up, in its perfection, the standard by which he must be judged. To his own disciples Christ uniformly presented obedience as the test of love. "If ye love me keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me. Ye are my friends, if ye do whatsoever I command you. If ye keep my commandments, ye shall abide in my love."

To these may be added the words in 1 John 2: 3–6,—"Hereby do we know that we know him, if we keep his commandments." Obedience is the proof of affection, the test by which we may try ourselves, the fruit by which we may be known. "He that saith I know him," he who professes to be the friend of Christ, and to have experienced his love, "and keepeth not his commandments," does not regard the expressed will of his Lord, "is a liar, and the truth is not in him."

What, then, is the measure of that obedience which is to be regarded as the test of Christian character? Is it necessarily perfect? Has a man no evidence that he is a Christian except so far as he *perfectly* obeys the law of God? Here let us be careful in the use of terms. What are we to understand by perfect obedience? Not merely a *purpose* to obey God in all things, no matter how sincere and earnest that purpose may be—for we purpose much that we do not accomplish; not merely the act of entire self-consecration to God—for that act is not always carried out in the life; not merely the yielding of the heart to his control—for that act of surrendry may fail to carry with it every point of our moral being; and obedience is both active and passive: but it is *loving God with all our powers of loving*, at all times, in all places, under all circumstances—loving him to the full extent of our capacity as beings of thought, affection, and will. This, and nothing less than this, is perfect obedience to the law of God. Let us not lose sight of this point: let us avoid all confusion of language, and not speak of the act of consecration to God which is required of the mere babe in Christ, as the perfection contemplated by the moral law.

We must pause here to make room for other matter, reserving until next week the critical examination of several texts of Scripture. Meanwhile we recommend to those of our readers who are interested in this discussion, to "let patience have her *perfect* work."

PIUS IX AND THE POPEDOM.

In another column will be found an abstract of the deeply interesting news brought by the Europa. The election of Mr. Bonaparté to the presidency of the French Republic, is only what the previous indications of public feeling in that country had led us to expect, although the majority by which he is elected is greater than was anticipated. In one respect, this strong majority for Mr. Bonaparté over all competitors, may be regarded as fortunate for France. The expression of the people's choice is too clear to be disputed. Those who refuse to recognize the new Chief Magistrate as the legitimate ruler of the French people, must needs deny the capacity of the people or their right to choose for themselves. On the other hand, the overwhelming success of this vain and inexperienced man may intoxicate him with the idea that he may do what he pleases, and may lead him to feel less than he ought to feel, the necessity of a moderate and conciliatory course towards those who, though they have not favored his election have deserved well of the Republic. The abdication of the Austrian emperor, and of his legal successor, in favor of a youth of eighteen, expressly on the ground that great reforms are needed, and liberal institutions must be established, is a proof that the counter-revolution in that empire is not complete.

But the most interesting intelligence, in a religious point of view, is that concerning Rome and the Pope. Pius IX has virtually abdicated his temporal government, and has become a fugitive and a wanderer on the earth. Rome has become independent of the Papal power. The Pope professes to have fled from his palace, and the seat of his pontificate, for the sake of being free in the performance of his ecclesiastical functions. He has thrown himself, for the present, into the arms of the sovereign more hated at Rome by all the Italians than any other sovereign in Europe: and has thus made the breach between himself and his subjects wider, and apparently irreconcileable. So entirely is his secular authority at an end, and so little influence has he with the Roman people, that his departure produces no popular excitement, and when he publishes his manifesto, the citizens whom he nominates to administer the government in his name, not only refuse to accept the trust, and decline making any attempt to rally a party in his favor, but flee from the city as if some shameful stigma had been stamped upon them. He is proposing to retire from Naples to the island of Malta, and there to gather his cardinals around him, that in the event of his decease they may elect his successor.

We are sorry for Pius IX. With apparently good intentions, with apparently no other ambition than to be a reforming and beneficent pontiff, he has become the victim of his position. We have little sympathy with the spirit that would exult over him; though we cannot but rejoice in the prospect of a new order of things, which is opened by his downfall.

There is no spot on the continent of Europe which could afford to the Pope, in his exile from Rome, an eligible seat for the exercise of his ecclesiastical power. In France, in Austria, in Spain, no less than in any part of Italy, he would be in the midst of strifes and revolutions, and would hardly be able to exercise his ecclesiastical functions without compromising, or being suspected of compromising, his independence. But in Malta, under the protection of the British flag, he will be perfectly safe, and perfectly free. The priests and monks, the churches and relics of Malta, the sacred localities there, the profound ignorance and superstition of the people, and all the historical reminiscences of the place, make it admirably fit to become the center of the Roman Catholic religion. There the supreme pontiff may find his power over the minds of men suddenly and greatly strengthened.

It does not seem likely that any revolution at Rome, be it ever so thorough and permanent, will be attended with the immediate subversion of the Papacy as a moral power. On the contrary, a Pope divested of all secular power, and no longer implicated as upholding that grand political absurdity, the union of Church and State, cannot but have an immense advantage in that new condition of the world which is commencing. All can see how the Roman Catholic Church in this country has always been embarrassed by the union of Church and State at Rome, and the secular misgovernment of the pontiff. All can see what an appeal is made to all the elements of enthusiasm, throughout the Roman Catholic world, by the venerable spectacle of a Pope in poverty and in exile.

WHO WILL SUPPORT OUR MISSIONARIES IN CALIFORNIA?

Since the departure of missionaries for California, intelligence has been received of the extraordinary advance of the prices of all necessaries of life. A letter from Capt. J. L. Folsom, Quartermaster in the United States army, dated at St. Francisco, Oct. 8th, and published in the *Washington Globe*, contains the following statements:

"All sorts of labor is got at enormous rates of compensation. Common clerks and salesmen in the stores about town often receive as high as $2,500 and their board. The clerk now in my office is a young boy, who, until a few weeks since, was a *private of volunteers*, and I am now paying him $1,500 per annum. This will not appear high, when I tell you that I have just seen upon his table a wash bill, made out and paid, at the rate of eight dollars per dozen; and that almost everything else is at corresponding prices. The principal waiter in the hotel where I board is paid $1,700 per year, and several others from $1,200 to $1,500! I fortunately have an Indian boy, or I should be forced to clean my own boots, for I could not employ a good body servant for the full amount of my salary as a government officer. It will be impossible for any army officer to live here upon his pay without becoming rapidly impoverished."

In these circumstances, it will be impossible for our missionaries to live on the salary allotted to them. They cannot dig gold; but how can they pay $6.00 a day for board? The Executive Committee of the Home Missionary Society is desirous of increasing the number of laborers in that rapidly growing field. This ought to be done at once. But who will bear the expense? A friend remarked to us the other day that he intended to *quadruple* his subscription to the Home Missionary Society the present year—for the special benefit of the mission to California. Let others follow his example.

MISSION SABBATH SCHOOLS.

We passed a pleasant hour, on Christmas Day, at the Annual Celebration of the Colored Sabbath School in Center-street. About one hundred scholars were assembled with their teachers for a social and religious festival. The children were generally well clothed, for which many of them were indebted to the kindness of their teachers and other Christian friends.

After singing, prayer, and a brief address, cakes and apples were distributed, and a book was given to each member of the school. The children sang their hymns from memory, and made very good music. We noticed two or three classes of adults, who seemed, on this joyful occasion, to possess the spirit of little children. We rejoiced abundantly that, while there was no certainty that Christ was born on the 25th day of December, the all-important fact was known, beyond doubt, that He came into the world to seek and to save the poor, the ignorant, the lost, of every name and color. It was "a happy Christmas" for all concerned.

Last Sabbath afternoon, we attended the anniversary of another Mission School, at the public school building in Grand-street. There were 200 children present, most of them the children of the poor, two-thirds of whom had been clothed from head to foot by the hand of charity. Several of them belonged to Roman Catholic families, which are numerous in that neighborhood.

After devotional exercises, a poetic dialogue was recited by two lads of the school, and a hymn repeated by another. We then talked a little while to the children and their teachers; and a tiny orator of seven or eight years followed us with a very touching appeal to the spectators present for a contribution. Cakes and books were then distributed, and the delightful services concluded.

These Mission Schools are not connected with any particular church. The teachers are from various Christian denominations. The children are gathered by a thorough system of visiting, and retained by kindness. There is an outlay of about $150 per annum to sustain each school. These are hard fields of labor, but the teachers are often rewarded by the hopeful conversion of their scholars, and always by the consciousness that they are giving the Gospel to those who would otherwise live and die without hearing of Jesus Christ. The fact that there are so many of these schools in the city, shows that we are not wholly given to the idolatry of Mammon and of Fashion.

TRIUMPH OF COMMON LAW OVER SLAVE LAW.

About a fortnight ago, as two colored men, named Belt and Peck, were walking together in one of the public streets of this city, in the day-time, a carriage suddenly stopped by them, several men jumped out, seized, bound, and gagged them, thrust them into the carriage, and drove off at a rapid rate. Presently, Peck was unbound and put out of the carriage, the men saying he was not the man they thought. To inquiries made, the captors said they took the men on a warrant for stealing, and were going to the Tombs. Peck made haste for help, and came to the Tombs, but the carriage had not been, and did not come there. On going to the office of the Philadelphia Railroad, it appeared that tickets had been taken for such a company, in the train that had just gone. A message was instantly telegraphed to Philadelphia, but no such company arrived.

The whole body of people of color were thrown into the most intense excitement; for if it was practicable to seize and carry them off at noonday, not one would feel safe, either for himself or his children. Public meetings were held among them, but no unlawful steps were taken for the defence of their liberty even in this trying crisis—a proof of their general trustiness as citizens and subjects of law.

It was found afterwards that the captors did not take the cars for Philadelphia, but went across the East River, to Brooklyn, in King's county, and thence down to Gravesend, where they had a vessel at anchor, on board of which they had calculated to place their victim, and proceed immediately to sea; but the state of the weather kept them on shore until they were overtaken with a warrant and a writ of habeas corpus, and all brought back, and summoned before Judge Edmonds, of the Supreme Court. The return to the writ set forth that Belt was the slave of John Lee, of Frederick, Md., one of the captors, and that he engaged Bird and Clayton, one a public officer of Brooklyn, and the other of this city, to aid him in seizing Belt as his slave, for the purpose of carrying him back to Maryland. Belt, in his answer, declared that he was not Lee's slave, but a free citizen of New York.

Lee thereupon demanded first an order of court for the delivery of his slave. There were several partial hearings, and the case was prolonged from day to day; Belt, meanwhile, being kept in close custody *of the sheriff*, although Lee tried every method to get the keeping of him. On Thursday last, the Judge decided that Lee must prove two things before he could obtain the order—first, that Slavery was allowed by law in Maryland; and secondly, that Belt was a slave by these laws. Lee was unprepared to prove these points to the satisfaction of the Judge. The attempts to prove the law of Slavery was both amusing and instructive. The Judge finally said that all the court could do, was to place Belt in the same condition he was in before the seizure, and therefore ordered him to be discharged.

Lee's counsel (J. R. Whiting, Esq.), asked the court to detain Belt in custody until a warrant could be obtained to carry him before the United States Judge; and he argued that the court had a discretionary power to do so. Judge Edmonds replied that the claimants had already denied his jurisdiction in the case; and if it was an appeal to his discretion, the business was not to his taste, and he had no sense of justice which would constrain him to do violence to his feelings by detaining a human being as a slave.

While this was going on, Belt's counsel told him he was discharged, and had better be off with himself—a hint which he was not slow to take. As he came out of the court-room, the spectators, who had assembled in a dense crowd around the door, greeted him with thundering cheers and congratulations.

The District Attorney was assisted by John Jay and Asa Child, Esqs., as counsel for Belt, and the case was managed with excellent skill and fidelity. "Thy prey hath escaped thee."

Such occurrences in the Free States are rapidly spreading the conviction in the public mind, that it is impracticable to maintain Slavery, or to take or hold a man as a slave, in a community where the rights of all are placed upon the same footing, protected by the same laws, tried by the same tribunals, according to the same rules of evidence, and adjudicated on the same principles. In other words, that Slavery and the Common Law are incompatibilities. The real question with which the country is to be agitated is just this—Which shall stand? For the other must fall.

MR. POLK'S PLAN OF FORCING SLAVERY UPON CALIFORNIA.

Among the documents accompanying the President's annual message, is a letter from the Secretary of State, in the name of the President, to Mr. William V. Voorhies, who has lately been sent to California as an agent for the Post Office Department. The letter appears to be designed as a communication from the President to the people of California; and, as such, it is referred to in the message.

President Polk, then, speaking by his Secretary of State, addresses the inhabitants of that province in such terms as the following:

"The people of California may feel the firmest conviction that the government and people of the United States will never abandon them, or prove unmindful of their prosperity. Their fate and their fortunes are now indissolubly united with that [those] of their brethren on this side of the Rocky Mountains. How propitious this event both for them and for us! Whilst the other nations of the world are distracted by domestic dissensions, and are involved in a struggle between the privileges of the few and the rights of the many. Heaven has blessed our happy land with a government which secures equal rights to all our citizens, and has produced peace, happiness, and contentment throughout our borders. It has combined liberty with order, and all the sacred and indefeasible rights of the citizen with the strictest observance of law. Satisfied with the institutions under which we live, each individual is therefore left free to promote his own prosperity and happiness in the manner most in accordance with his own judgment."

The document, after a few paragraphs in this vein of congratulation and promise, proceeds to inform the people of California, that the government exercised over them by a military commander, at the close of the war, is still in existence as a government *de facto*, "with the *presumed* consent of the people," and to dissuade them from organizing a provisional government of their own. The conclusion is in these words:

"Whilst the population of California will be composed chiefly of our own kindred, of a people speaking our own language, and educated for self-government under our own institutions, a considerable portion of them were Mexican citizens before the late treaty of peace. These, our new citizens, ought to be, and from the justice and generosity of the American character, the President is confident that they will be, treated with respect and kindness, and thus be made to feel that by changing their allegiance they have become more prosperous and happy."

We presume that the President was not conscious of any insincerity, or of any thing undignified or dishonorable when he directed Mr. Buchanan to prepare this rescript, or when after reading it, he gave it his approbation. The comments which we offer are made not in any personal hostility to Mr. Polk or to Mr. Buchanan; but only for the sake of showing what inconsistency, and (to speak plainly) what downright knavery towards the people of California, are involved, however unconsciously, in the attempt to force upon them the institution of Slavery. In all that we have to say, Mr. Polk will be regarded only as the representative and accidental embodiment of that attempt.

One of the first questions suggested by a perusal of the document is. How does it happen that the President is so anxious to persuade the people of California to be contented with the government administered by his military Prefect, and to dissuade them from organizing a provisional government of their own? He talks about the danger of "anarchy" and of "domestic strife" attendant on such an attempt. But there was neither anarchy nor domestic strife in Oregon, while the people waited year after year for the tardy action of Congress, with no government but such as they had set up for themselves. Why then should the Californians anticipate any such danger? No man will suppose that Mr. Polk prefers this form of government merely because it proceeds entirely from his will. The only imaginable reason of his anxiety on this point is this: Mr. Polk well knows that if the people of California undertake to establish a provisional government for themselves, as the people of Oregon did, they will not fail to incorporate with it, as a fundamental principle of their civil order, the same prohibition of Slavery which was ordained at the outset by the people of Oregon. And here we see the danger, and the only danger of "anarchy" and "domestic strife." Certain violent men have determined that the institution of Slavery shall be forced upon California; and *they* will raise up anarchy and strife there, rather than submit to any law or ordinance that shall attempt to establish the principles of equal justice.

But the audacious falsehood of the language used in this document deserves attention. We impute no intentional falsehood either to the Secretary or to the President. And yet the language of this state paper, fairly interpreted, declares what Mr. Polk knows to be false. "The people of California," says the President, "may feel the firmest conviction that the government and people of the United States will never abandon them or *prove unmindful of their prosperity.*" And yet the President is urging Congress with all his might to legislate for California, in a way which, instead of regarding the prosperity of the people of California, shall utterly sacrifice their welfare to the base and bloody gains of a few slave breeders and slave traders, and to the political views of a few southern demagogues. "Heaven," says the President, "has blessed our happy land with a government which secures *equal rights* to all our citizens, and has produced *peace, happiness,* and *contentment* throughout our borders." This he says, while he is leaving no effort untried that he may force into free California a population of slaves. "Equal rights!" So the "peers" in the realm of that piratical conqueror of the old "Anglo-Saxon race," William of Normandy, believed in "equal rights"—meaning thereby the equal rights not of men as men, but only of peers as peers, or of the robber chivalry as chivalry. "Peace, happiness, and contentment throughout our borders!"—when some two or three millions of the people within our borders are held in the most abject and helpless slavery to which human nature can be reduced. "Contentment!"—when thousands of unpaid laborers are running into an inhospitable climate to escape the lash of the taskmaster. "Other nations"—less favored than we—"are involved in a struggle between the privileges of the few and the rights of the many." And is the President ignorant that there is just such a struggle in progress here? Does he not know that this very question about forcing Slavery into the new territories is a question between the pretended "privileges" of the few—the very few who happen to be the owners of slaves and to have an interest in raising the price of that sort of merchandize, and the "rights"—the equal rights which the God of nature gave to all, and the protection of which by law is the only idea of justice and the only legitimate end of government. Our government, he would have the Californians believe, "has combined *liberty with order.*" Is *liberty* combined with order in the State of South Carolina, on Mr. Polk's plantation in Tennessee, and in the slave-pens which disgrace the city of Washington? "Each individual," our President affirms, "is left free to promote his own prosperity and happiness in the manner most in accordance with his own judgment." Are there not a few individuals, on a certain plantation not far from Nashville, who, if they should take the President at his word, and undertake to promote their own prosperity and happiness by walking off towards Canada, would soon find that this beautiful statement is false? Yes; and the President knew it to be false when he gave it his sanction, expecting the people of California to believe it. Only he did not happen to recollect how ludicrously, and yet how painfully and shamefully, the notorious facts contradict the statement for which he has made himself responsible. What cant was ever so disgusting to reason and to all human sensibilities as this perpetual cant about "*liberty*" and "*equal* and *indefeasible rights*," on the lips of men who hold their fellow men as chattels destitute of every human right, and who are laboring night and day to spread that atrocious injustice over the continent?

In the closing paragraph, which we have quoted above, the President recognizes the distinction between the Anglo-American inhabitants of California and those who before the treaty of peace were Mexican citizens. To this last named class of the population he talks about "the justice and and generosity of the American character," which sounds so much like what has been so often said about "the magnanimous Mexican nation" in the state papers of Mexican Presidents and Generals, that it may be expected to produce a great impression in that quarter. Confiding in the justice and generosity of a people who hold some millions of their fellow men in the most abject bondage for the crime "of not being white," he assures these, our new citizens, "that they will be treated with respect and kindness." And yet the President has embarked with all his official influence in the efforts which if successful will force upon California the blighting institution of Slavery with all the laws which in the Atlantic Southern States are found to be essential to that institution. Of "these our new citizens" the majority are Indians. Under the Mexican laws they were Mexican citizens. By the treaty of peace they have become American citizens. And yet with these plausible and soothing words the President is seeking to introduce into California a system of laws under which these our new citizens shall be disfranchised because they are not white. Where the law of Slavery is established, is the Indian treated with respect and kindness? Will he be thus treated if Slavery is forced into California? No.

REVIVAL IN WASHINGTON CITY.

The following extract from a private letter received a day or two since by one of the editors of this Journal, contains intelligence of so much general interest, that we take the liberty to publish it, and shall trust to our friend's kindness to excuse the liberty we have taken.

WASHINGTON, DEC. 31, 1848.

I have been permitted this afternoon to witness a scene of a very impressive and delightful character. I attended service at the Presbyterian church, of which Rev. Mr. Smith is pastor. It was their communion season. The whole house was filled by a most attentive and deeply solemn audience, and even those who did not participate in the peculiar solemnities of the occasion, did not appear to think the services any *less* interesting than usual. Fifty-four persons were received into the church on profession of their faith. They were chiefly young people, and a fact most interesting to me was that the great proportion of them had been trained in the Sabbath school. Another remarkable fact was, that of the fifty-four all but *two* had been baptized in infancy.

The work of grace still goes on, and there is every reason to hope that yet many more precious sheaves will speedily be gathered into the garner of the Lord.

O that He would so visit *us* in mercy, and tha we might see multitudes flocking to the banner of Christ! I felt to-day when permitted to witness these solemnities, that a revival is indeed worth praying for!

SINCLAIRVILLE, CHATAUQUE CO., N. Y.—The pastor of the Congregational church in this place writes, under date of Dec. 26: "We have, within a few weeks, seen some things which show us that we are beginning to be encircled with Divine influence. The Spirit has been present with our Methodist brethren within three miles of us; and one conversion has taken place, in another direction, without the intervention of any human instrumentality. A number of our people have felt, for some time, that the work of renewing grace would soon commence here. Our Bible Class is increasing in numbers till we are beginning to need more room; and the interest in it attracts the attention of infidels, who come in to see what these Christians talk about—what this Bible is. My weekly meetings are assuming the same general interest, and we are hoping to see a precious outpouring of the Spirit."

CANDIA, N. H.—A correspondent of *The Independent*, in New Hampshire, writes: "An interesting revival has been in progress, this winter, in the town of Candia, in this State. The number of inquirers has been estimated at one hundred—that of hopeful conversions at about 75."

PHILADELPHIA.—On Sabbath evening, Dec. 24, 40 persons were admitted to the Central Colored Presbyterian Church, under the pastoral care of Rev. Stephen H. Gloucester. The *Observer* says:

"The oldest person admitted was 60 years of age, and the youngest about fifteen. Fifteen of the candidates were from the Sabbath School. The services were deeply interesting and impressive; and though the evening was so unpleasant, the house was filled. Deep solemnity settled upon the congregation—and before the close of the services, at least three persons gave a public expression of their anxiety to seek the salvation of their souls, and to be remembered by the people of God in prayer. Our Christian friends in Great Britain, who contributed so liberally toward the erection of the beautiful edifice occupied by this congregation, will rejoice to hear that God has honored it with His glorious presence, and the display of his sovereign grace in the conversion of sinners."

BOSTON CORRESPONDENCE.

BOSTON, JAN. 1, 1849.

Christmas—New Year's—Meeting in Park Street Church.

MESSRS. EDITORS:—Christmas has come and gone. The weather was singularly unpropitious, the streets almost impassable, and but little of the animation and few of the outward signs of a holiday season were visible among us. Still the day was more observed than ever before perhaps in this Puritan city. Business was for the most part suspended; the banks closed—the stores shut—the schools dismissed—the daily press for once idle. We may conclude, therefore, that Christmas is established as a public holiday; for in such matters there is no likelihood of retrogression, but only of progress; the usage will gain strength and uniformity in time to come. Some may mourn over this departure from Puritan strictness, and others will rejoice. But however this may be, the change argues no corresponding change in public opinion; it does not spring from the religious convictions of the community; so that the revival of this festival—should it revive among us—will be due to no such causes as led our fathers to reject, and even prohibit it. So far are we from believing that our blessed Savior was born on the 25th of December, that probably there are fewer now among us who believe this, than ever before. And as to the authority of the Church to appoint and establish sacred festivals—the chief ground of objection to the day in the minds of the Puritans—not one of this community probably complies with the observance from this consideration; and very few are aware that the right was ever claimed, and that our fathers conscientiously opposed it, and by manly strength and fortitude redeemed themselves and us from this and all kindred impositions of usurped authority. Doubtless, were the same principles involved in the custom now, there would be the same conscientious and resolute opposition to it as ever; and furthermore, did we find ourselves practically in the same circumstances in which our fathers did—when the year was loaded with holidays, the business of life seriously interrupted, and idleness and dissipation promoted—the revival of the custom would have been an impossibility. But as things are, the case is widely different; another extreme has come about, more healthful and reasonable no doubt, but still an extreme. So seldom is the dull routine of ordinary life interrupted—so constant is the succession of our working days—and so goaded by excitement and emulation are the labors of all classes of our population, that the craving for rest and recreation has become well-nigh universal. The pent-up and over-worked masses of cities—artisans, apprentices, the clerks and writers of our banks and public offices—demand it and need it. The employer unites with the employed, the philanthropist assists, and the friend of the Sabbath gives his countenance, and the result follows: Mammon must give up a part of his domain of the six days of toil, and time and space be afforded for the recreations which mind and heart and body require.

NEW YEAR'S DAY.

It is to the same causes we attribute the growing disposition among us to observe New Year's Day. It was announced in the public papers of Saturday, that the Mayor, at the request of the Mayor elect, whose administration begins to-day, authorized a vacation of all the Public Schools in this city on Monday, being New Year's Day. It has been the custom of several of our pastors, to invite their congregations to call upon them at their houses, at convenient hours during the day and evening, and the practice has been found to be both pleasant and profitable. The sacred ties that bind pastor and people together have been strengthened, sentiments of kindness, good-will, and mutual affection have been awakened, while they have taken each other by the hand, and exchanged the salutations of the season over the threshold of the New Year. In some instances there has been a social gathering of the congregation in the vestry—the seats being removed—and the effect has been most happy in bringing together in acquaintanceship and sympathy those who have for years been seated near each other in the House of God, and had never before exchanged a word. This has been an evil of great magnitude in our city congregations; it has not unfrequently made a nullity of that mighty and blessed power for good—the social influence of the Christian brotherhood; especially has it been seen and deplored in relation to the young, and the large number of respectable families that are constantly coming to the city from the country.

MEETING IN PARK STREET CHURCH.

Park street Church was filled last evening with a deeply interested assembly, convened by the announcement that a beloved Missionary brother, Rev. S. H. Calhoun, with several associates, were to receive their farewell instructions in expectation of embarking for the Levant the present week. The interest of the occasion was deepened also by the mingling of the services of the Annual United Concert, and the tender associations awakened by the close of the year. Dr. Anderson delivered to the missionaries, in the name of the Prudential Committee, their parting instructions. Messrs. Calhoun and Williams were sent to the Syrian Missions; Mr. Crane to the Armenians; and Messrs. Dodd and Maynard to the Jews of Salonica. The instructions of the Secretary were occupied chiefly with statements respecting the Jewish Mission. It is the determination of the Board to place the Mission to the Jews upon the same footing as all their other Missions, avoiding hereafter those peculiar expenses which have hitherto been supposed inseparable from its successful prosecution, laboring preëminently and singly for the conversion of the soul to God, and satisfied that all other ends desirable in themselves will follow in their time and place. The city of Salonica has been selected, because it is regarded as the center of influence in most respects to the Jewish people of the whole Turkish Empire; they number 30,000, not including 5000 Mohammedan Jews, and out-number all other classes of the population together; they are besides permitted, unlike the Jews of other oriental cities, to reside in all parts of the city, not being restricted to a particular portion, and that commonly the most ineligible, and they are consequently peculiarly accessible to the missionary. This position becomes still more important, when we regard it as the center of religious influence for the half million of Jewish people scattered over the Turkish Empire. The idea that Jews are more inaccessible to the Gospel than any other class of men—that a prophetic blindness has fallen upon them, and they are left to hardness of heart until some great but undefined period of history, was rebuked, and pronounced unscriptural. If we trust to facts also, and especially to the facts recorded in the New Testament, we shall find no reason to believe that faithful labor may not reap as abundantly among the Jews as among any other people. Dr. Anderson was followed by Mr. Calhoun, who made a farewell address to the Christian community, which was characterized by firm faith in the God of Missions, and a sincere devotion to his work in "Goodly Lebanon." The closing address was made by the Rev. Mr. Blagden, who bade farewell to our missionary brethren in the name of the churches and pastors, and who urged upon the audience a deeper devotion to the missionary work, in view of the suggestions awakened by the close of the year—the contemplation of death, and the brevity of life. The services and the devotional exercises which were interspersed cannot fail to deepen in our community a sense of obligation to the dying heathen, and a spirit of prayer and effort in their behalf.

Wishing you, Messrs. Editors, a happy New-Year, and one of prosperity and increasing usefulness to your paper,

I remain your correspondent,

ARNOLD.

☞ The pressure upon our columns is so great the present week, that it compels us to omit several important articles, both editorial and communicated. It would seem that thirty-two columns of the length of ours might give verge enough, and probably it is as much as our subscribers will care to read.

LETTER OF OUR ENGLISH CORRESPONDENT.

We are happy to present the first letter of an able writer and philanthropist, in England, from whom we are encouraged to expect at least occasional communications, and we hope a stated correspondence. We omit the personal matters of the introduction, and come at once to the view of public affairs. Our friend is of age, and will speak his own mind:

GREAT BRITAIN.

DECEMBER 14, 1848.

The secession of one of the most distinguished and honored members of the Church of England is exciting the highest interest, not only in religious circles, but in the world without. For upwards of 25 years, the Hon. and Rev. Baptist Noel has labored in word and doctrine, within the Establishment. Evangelical in sentiment, meek and gentle in spirit, of largest charity toward all men, he was one for whose sake, or on account of whom, many felt more tolerant toward a Church whose constitution and (want of) discipline they could not approve. While the great body of the clergy, and the more active of the Episcopal have been receding from Protestant truth, Mr. Noel has shown a more marked and courageous attachment to it. His sympathy with the Scotch Free Church was open and avow

STEREOGRAPHY—A NEW AND VALUABLE INVENTION IN ENGRAVING.

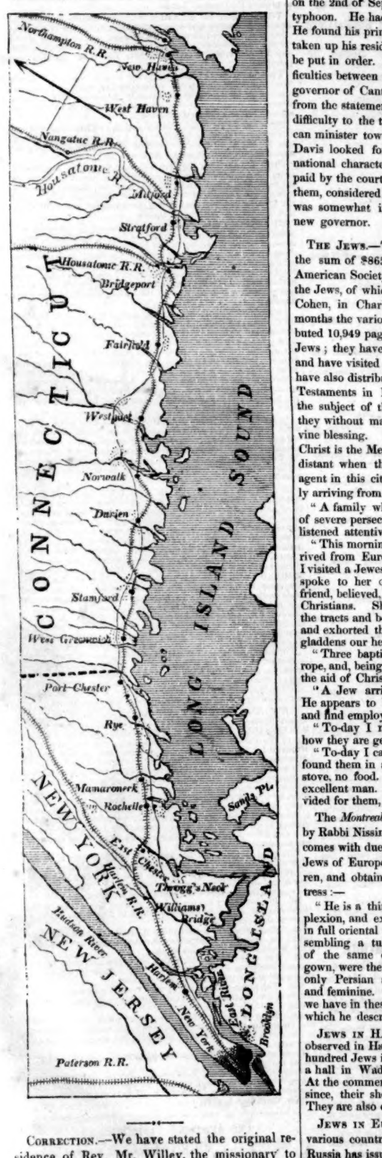
We have the pleasure of giving, in this sheet, the first published specimen of a NEW PROCESS OF ENGRAVING, lately discovered by a young artist of this city, to which the inventor has given the name of "Stereography." The process is used for engraving in relief, for the purpose of casting stereotype plates to be used in letter-press printing. The material which is used is, of course, the secret of the matter, and is entirely different from anything that has been experimented on by others. Its superiority consists in the ease with which the engraving is perfected, the facility with which the matrix is formed from the engraving, the neatness of the lettering (which is done before casting), and the practicability of repeated casts from the same plate in case of failure to obtain perfect copies in the stereotyping. It has evidently great advantages for almost all the work that is commonly done in wood, especially for maps, music, and the printing of Phonography. It is well adapted for all sketches, outlines, or cross-line work, and, in general, admits all the freedom of pen or pencil drawing. This map has been got up in haste for this week's paper, and therefore is not a just criterion of the value of the invention for purposes of art.

The inventor is Mr. FREDERICK B. NICHOLS, engraver, New York, a son of Roswell S. Nichols, Esq., so many years the editor of the *Bridgeport Farmer*. Orders for work in this method will be executed with promptness. Should any of our friends abroad wish farther information in regard to the matter, our publisher will be happy to answer all inquiries.

The completion of the New York and New Haven Railroad, binding New England by a new tie to her future capital, makes our map of the road an object of special interest.

The length of the road, from city to city, is a small fraction less than 76 miles. Trains are now running regularly three times a day—leaving New York at 8 A. M. for Bridgeport, and 8½ A. M. and 3½ P. M., for New Haven; and New Haven at 9 A. M. and 1 P. M., and Bridgeport at 3 P. M. The Bridgeport trains connect with the Housatonic train for and from Albany. The fare between New York and New Haven is $1.50, and two cents per mile for shorter distances—as low as any other road in New England.

The business on the road is very promising; the cars are crowded both ways; travel from Albany comes this way; trains carry from 200 to 400 passengers. Since the opening of the road, the fare by steamboat to New Haven has been reduced to 50 cents.



CORRECTION.—We have stated the original residence of Rev. Mr. Willey, the missionary to California, to be Goffstown, N. H. This is a mistake, he is from Campton, N. H., and is a brother of Rev. Mr. Willey of Goffstown. We are indebted to Mr. Willey, of the *Hallowell Republican*, also a brother, for the correction.

THE COMMON LAW.—We are indebted to the respected friend who wrote the valuable article on Congregationalism, which we give on the first page of this sheet. But we are not sure that he has made the argument in the second paragraph quite clear to all minds. The Common Law, as we suppose, consists principally of the great principles of right, which are fitted to commend themselves to the right reason and common sense of mankind. These principles are applied, by judicial interpretation, to the ever-increasing variety of cases that arise; and the decisions thence arising have weight, as precedents, to afford light in making other decisions of like or analogous cases—the principles themselves never changing, but bringing out decisions, and thus furnishing rules of action, ever adapted to the ever-changing condition and wants of the people. Hence our correspondent would say, that Congregationalism is like the Common Law, because it suffices for a guide to the churches in all possible circumstances and conditions of society, in which churches can exist. And its glory is, that under all these exigencies it is the very best and most completely adapted system that can be devised.

REV. A. N. DA SILVA.—It is with grief we announce that the excellent pastor of the congregation of Portuguese exiles from the island of Madeira, lies dangerously ill, and apparently near the end of life. The temporary recovery, of which we spoke some weeks ago, after the hardships of the voyage from Trinidad, was soon succeeded by an obstinate derangement of the liver, with dropsy, &c., and now his constitution appears to be quite worn out. He is calmly resigned to the will of God, although he has an intense desire to preach the Gospel to the Portuguese. He has sent letters to his wife, children, and other friends in Madeira. His mind is kept in perfect peace. He has come within the letter of the gracious promise of our Saviour, Matth. 19: 29.

> "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

PUBLIC DOCUMENTS.—We are indebted to Hon. Thomas H. Benton, of the Senate, and to Hon. H. W. Hilliard, J. A. Rockwell, and T. J. Campbell, of the House, for valuable documents, for which thanks, &c.

MISSIONARY INTELLIGENCE.

FAREWELL MEETING FOR MR. CALHOUN.—On Sabbath evening, Dec. 24th, a meeting was held at Springfield, in Dr. Osgood's church, to afford an opportunity for Rev. Simeon H. Calhoun, the Syrian Missionary, to take his farewell of his numerous friends in Springfield, previous to sailing again, and as he intends for the last time, for his adopted home on Mount Lebanon. Addresses were made by Rev. Edwin T. Bliss, of West Springfield, who recently returned from the field of missionary labor in Turkey proper, on account of the ill health of his wife: also, by Mr. Calhoun, Dr. Osgood, and Messrs. Russell and Buckingham. Mr. C. is stationed, with two other missionaries and their families, at a village on the western declivity of Mount Lebanon, four and a half miles from the Mediterranean. The situation commands a magnificent view, and the climate is healthy; being 2000 feet above the level of the sea. His visit among our churches, both in the east and west, has left a savor which will long remain, in the remembrance of his excellent spirit and deep devotion to the work in which he is engaged. We are not willing to look at it as a settled thing that we are to "see his face no more."

CONSTANTINOPLE.—A letter from Mr. Van Lennep, dated Nov. 5, gives the important information that Mr. Hohannes, who resided so long in this city, while pursuing his studies, has been licensed to preach, and is actively engaged among the people.

NESTORIANS.—Mr. Stocking writes, Sept. 29, that Mar Shiman, the persecutor of the missionaries, left on the 20th for Marbeshoo, and the mission is released from his annoyance for the present. His hostility, it is believed, will be harmless for the future.

MALTA.—A letter from Dr. Dwight, dated Oct. 27, says that Mr. Desanctis is about commencing the publication of a religious journal, in Italian, for the special object of diffusing evangelical sentiment among his countrymen. Perhaps the Pope may employ him. He is engaged in writing a history of the movement in Madeira. There is a fine large building now in Malta, with a high steeple, and a chime of bells, erected as a place of worship for English residents. There is also preaching regularly in Italian, by a converted priest, from Rome; and Mr. Dwight says he has rarely heard the gospel preached more eloquently, or with more discrimination.

S. WELLS WILLIAMS.—We learn from the *Utica Herald* that the relatives of this gentleman have received letters announcing his safe arrival at Canton, on the 2nd of September, two days after the terrible typhoon. He had a pleasant voyage of only 92 days. He found his printing-office in sad confusion, and had taken up his residence with Dr. Parker until it could be put in order. Mr. W. gives an account of the difficulties between the American minister and the new governor of Canton, which does not differ materially from the statement published by us, but attributes the difficulty to the too exacting demeanor of the American minister towards the Chinese authorities. Mr. Davis looked for the same tokens of respect to our national character from them that would have been paid by the courts of Europe; and failing to receive them, considered his country insulted. The difficulty was somewhat increased by the inexperience of the new governor.

THE JEWS.—The *Jewish Chronicle* acknowledges the sum of $865 received into the treasury of the American Society for Ameliorating the Condition of the Jews, of which $222 were collected by Rev. A. D. Cohen, in Charleston, S. C. During the last six months the various agents of the Society have distributed 10,949 pages of tracts, and 1993 lectures on the Jews; they have been visited by 91 inquiring Jews, and have visited Jews to the number of 91,215. They have also distributed many copies of the Old and New Testaments in Hebrew, and other books bearing on the subject of the conversion of the Jews. Nor are they without many encouraging evidences of the Divine blessing. Many Jews are fully persuaded that Christ is the Messiah; and it is hoped the time is not distant when they shall profess him openly. The agent in this city speaks of many Jews now constantly arriving from Europe.

"A family who have come to this country because of severe persecution in Bohemia, received tracts and listened attentively.

"This morning I visited some Jews who have arrived from Europe, and distributed tracts among them. I visited a Jewess, who lives in a Christian family, and spoke to her of the truth, which Abraham, God's friend, believed, and which is believed by all true Christians. She listened attentively, and accepted the tracts and books. On the way I met several Jews, and exhorted them to seek the good treasure, which gladdens our hearts while alive and while dying.

"Three baptized Jews have lately arrived from Europe, and, being without means, they necessarily need the aid of Christian friends.

"A Jew arrived here yesterday, and came to me. He appears to be a sincere Christian, and I must try and find employment for him.

"To-day I made calls on some proselytes, to see how they are getting on.

"To-day I called to see a family just arrived, and found them in a very gloomy condition—no fire, no stove, no food. The husband is a very learned and excellent man. The necessary things were soon provided for them, and they were rejoiced."

The *Montreal Witness* describes a visit to that city by Rabbi Nissim ben Solomon, a Persian Rabbi, who comes with due authority to excite sympathy in the Jews of Europe and America for their eastern brethren, and obtain pecuniary aid for them in their distress:—

"He is a thin little man, of very dark olive complexion, and extremely black hair and beard, dressed in full oriental costume, of which the crimson cap, resembling a turban, the voluminous sash or girdle of the same color, and the black caftan or open gown, were the most remarkable portions. He speaks only Persian and Hebrew, and his voice is very soft and feminine. Altogether he is as unlike anything we have in these Western parts as the state of society which he describes is to ours."

JEWS IN HARTFORD.—Jewish service is regularly observed in Hartford. There are said to be some four hundred Jews in this city, who have recently fitted up a hall in Wadsworth's block, near the Stone Bridge. At the commencement of their new year, a few weeks since, their shops were closed nearly all the week. They are also closed on Saturdays.—*Ch. Sic.*

JEWS IN EUROPE.—The emancipation of Jews in various countries is progressing. The Emperor of Russia has issued a ukase greatly extending the privileges of the Jews in the city of Warsaw, and in all the towns in Poland, so that they may establish themselves where they please, provided they engage in banking, or some other respectable calling.

"Several Jewish deputies were elected for the Austrian and Prussian Diets, in addition to those who were chosen for the German Parliament in Frankfort. Dr. Fishhoff was appointed President of the Austrian Diet. The celebrated preacher, Dr. Isaac Noah Mannheimer of Vienna, is also a member: he sits for Brody in Gallicia, and was appointed Vice-President at the first meeting of the House. Another delegate is Dr. Goldmark. A writer in the *Orient* remarks it as singular that a Jew is President of an assembly in a city where a relative, should he come to see him, has to pay a personal Jew tax for the privilege of sojourning there a few days. Such are some of the inconsistencies of the present state of Austria, which we hope may soon yield to more sensible counsels. In Berlin, Dr. Kosh and Dr. John Jacob are prominent members of the Diet, and the former had well nigh been appointed Minister of Public Instruction."

PRESBYTERIAN PAROCHIAL SCHOOLS.—It is known that the General Assembly (O. S.), have declared in favor of having parochial schools in every congregation, under the control of the church session. A writer in the *Richmond Watchman and Observer* insists that the right to establish schools gives the Church a right to require that all baptized children shall attend them, and imposes "an ecclesiastical obligation" on all parents to send their children to such school. His argument is founded on the following:—

"Children, born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ."—[Directory for Worship, Chapter IX., § I.] Here it is evidently meant that the Church must see that they be so taught.

A missionary of the Board, in Franklin county, Mo., describes his method of conducting such a school among the Germans. We copy from the *Chronicle*.

"The children, besides the school, are required to be regularly present at the church, and they are addressed in particular. They are moreover required to take notes of the sermon at the church, according to their ability. Their parents may render them any assistance at home in copying these notes, and bringing them in better order. Both parents and children are consequently very attentive, and try to recollect much of the sermon. It is the same with Biblical history. The children are required to commit to memory much of the histories contained in the sacred book, and the parents are requested to help their children, that is, make them relate to them the facts at home, and then at the school. It made a deep impression lately, when I asked my children at the school—Do you see that tree? and that grass? and that corn and wheat? What was the design of God in making them as they are? do they answer their design? The answer was all made, and made correctly thus far. But when I went on to ask—Do you think you answer the end for which you were created as well as that tree, or that grass? They hesitated to answer, but confessed finally with tears, that they thought they had not hitherto answered the end for which they were created. This ended in a solemn promise on their part, by the help of God, to lead another life. I showed them that they could not do so in their own strength, that 'they had not such a heart in them to fear God and keep all his commandments always;' but urged them to pray much to God that he would change their hearts; and when going home, they might inform their parents what a promise they had made, and tell them that, whereas they were very forgetful, they might remind them constantly of this promise, and help them to pray that God would strengthen them. They did so, and it made a strong and salutary impression."

RELIGIOUS INTELLIGENCE.

BROOKLYN NEWS.—A series of meetings has been appointed in the Clinton Av. Church (Dr. Lansing's) to commence on Sunday evening next, and continue every evening through the week. Rev. Dr. Cox preaches the opening discourse Sabbath evening, to be followed by Messrs. H. W. Beecher and Storrs, of Brooklyn, and Thompson, Patton, and Crocker, of New York.

Morning Prayer Meetings are now held in the Plymouth Church, in Rev. Dr. Cox's Church, and Rev. Mr. Spear's. They are all well attended, and promise much good.

THE TEMPERANCE CAUSE.—In many parts of the country the chief activity in behalf of temperance is put forth through the agency of one form or another of the secret societies that make temperance their leading object. The consequence has been that many persons, who are conscientiously opposed to secret societies, not only decline coöperation with those "Orders," but stand idle in the cause. This is wrong. Those will have the honor who do the work; and those will be leaders, who go foremost in wisely directed energy. Let that old question, "Which is the greatest?" settle itself, and let us all do what we can—that is enough for us. A good cause should be supported for its merits; and the best reward to be desired is to *see it go forward*.

The *Journal of the American Temperance Union*, for January, conducted by the able Secretary of that Society, is rich in information as to the progress of the cause, and maintains towards the secret societies a position of candid approval for the good they do, with no vexatious discussion in regard to their principles of organization.

The *Journal* is now offered to single subscribers on the same terms at which it has heretofore been afforded to clubs of ten or more: that is, for fifty cents a year, so as to allow every individual to receive it on forwarding direct his fifty cents. "But, as this is difficult through the mail, two should unite in every place and forward a dollar, post-paid. The difficulty of clubbing for ten is here obviated. We now submit it, whether, at this low and most favorable offer, the *Journal* shall not be sustained, and enabled to go on with increasing support and energy."

The *Youth's Temperance Advocate*, for January, published at the same place, is filled with great attraction for the boys and girls. Deacon Grant gives 2000 to the Boston children, as a New Year's present. The usefulness of this little work to children and families cannot be told. Sunday school teachers may well, everywhere, be emulous of circulating it among their pupils. O save them, we say, from the drunkard's doom. What is done must be done quickly. Only $9 for 100 copies, for one year; $5 for 50; 25 cents single.

The office of the A. T. U., 149 Nassau street, has for sale a great variety of useful tracts, and other temperance publications. Several applications have been made for a supply of temperance tracts for California. It is pleasing to see that it is a by-law of several forming companies, that no intoxicating drinks shall be used by the members.

The *Connecticut Fountain* recommends to all rumsellers, since gold is their object, and they have no malignity towards their fellow-men, immediately to quit the State, and repair to California, where they may have plenty of gold without inflicting misery upon any of their fellow-beings! Not a bad plan, if these fellows would dig for their gold in the unconscious earth. But we fear that those who have so far steeled their hearts and brazened their faces as to sell rum in the States, will sin yet more greedily in that line, under the social disorganization that now reigns in California.

A meeting of citizens from all parts of the city of N. York, and representing the various religious denominations of the city, called by a committee previously appointed at a public meeting, without reference to any party or denominational relations, was held at the M. E. Church, in Grand street, on the 11th day of December, 1848, for the purpose of mutual consultation and advice. A highly respectable committee was formed, with Chancellor Frelinghuysen at the head, to prepare and present to the Mayor of the city a petition in behalf of this meeting, in aid of the general effort to put down the Sunday traffic, stating briefly its object; and that they urge upon all good citizens the importance of their energetic coöperation in this work.

The New York State Society holds an adjourned meeting at Albany, on the 20th of January. It is hoped there will be a full attendance. Much important business is to be transacted.

Tennessee.—Temperance seems to have made an impression in Tennessee that is visible. Tyree Springs, twenty miles north of Nashville, is a fashionable resort, and was thronged with visitors the past season. The bar-keeper had agreed to pay $1000 for the profits of the bar, but he was let off by the proprietors with simply paying his board—so little liquor was drank that the profits would not justify them in taking anything more.

Connecticut.—The State Temperance Society, at its last annual meeting, appointed a committee, whose duty should be to attend the meetings of the clergy of various denominations, in their councils and associations, and present the claims of temperance on a footing with other benevolent organizations of the churches.

Rhode Island.—The legislature, at its late session o three days, amended the license law so as to make the penalty for violation $20—to be recovered before a justice—and included malt liquor in the prohibition.

Maryland.—The Baltimore City Court, on Monday, the 13th November, delivered an opinion sustaining the constitutionality of the law, passed at the last session of the legislature of Maryland, prohibiting the sale of intoxicating liquors on the Sabbath day. An appeal has been taken to the Court of Appeal.

New Jersey.—The Temperance League, organized at Trenton, seems to revive the old-fashioned temperance zeal. Seven leagues have been formed, and the movement carried into every school district; in some places with excellent effect.

Pennsylvania.—Says the Pittsburg *Banner*, "Such seems to be the determination in this and many other States in the Union to put a quietus on the business of selling grog on the Sabbath, that we have no doubt of a speedy reform in this particular."

New Haven.—A correspondent of the Middletown *Son of Temperance* states that there are one hundred and thirty-six rum-selling establishments there; or one rum shop to about every 140 persons. During the past year 125 persons have been committed to the county jail for drunkenness, and 51 for assault. No less than three murders have been committed in as many years: all the fruits of drinking. They have paid the fearful penalty of their crime, but the men who sold them the maddening fluid are still licensed to ruin others.

RESPONSIBILITY OF PASTORS.

Why are not the Churches roused to the cause of Missions? The last report of the Presbyterian Board of Missions refers to the painful fact, that more than one-half of the churches do nothing to send the Gospel to the heathen, and then makes the following statement: "No church, whether vacant, or with a stated ministry, has refused to aid in support of this cause, when asked to do so by any agent of the Board, or by any minister or by any ruling elder of the church." The fact that no church refuses to aid the cause when asked, while more than half of the churches do nothing, points to the responsibility of ministers on this subject. Why do not ministers see, that to enlist their people in the cause of missions is the very best way to give stability to their institutions at home? Rev. J. C. Edwards, in his missionary sermon before the Synod of New York (O. S.), says:

"How seldom is it that any great object engages the attention of a church, if the minister takes little or no interest in it. In respect to Foreign Missions, it is probably a truth, that while some churches fall below their spiritual guides, in real, heartfelt interest, few, if any, rise above the standard of the pulpit. Ascertain the state of feeling there, and, ordinarily at least, you need look no higher for that of the people."

Extract of a Letter from a Minister who has been deeply afflicted by the helpless illness of his wife, and the necessity of being constantly at home to lift and take care of her:

"The last year has been the most trying and laborious one of my whole life. But I often think that my ministerial life has been more interesting in regard to the hopeful conversion of souls, and the revival of the saints, so far as my humble instrumentality has been concerned, than that of most of my brethren; and in affliction would say, 'Shall we receive *good* at the hand of the Lord and shall we not receive *evil*?' We have had a revival here since I commenced my labors, and about twenty-five hopeful conversions; but the church did not get thoroughly awake, and soon fell asleep."

PUBLIC AFFAIRS.

LEGISLATURE OF NEW YORK.—The Legislature of this State met at Albany, on Monday, Jan. 1. Hon. Hamilton Fish, Governor-elect, took the oath of office, and was duly installed into office. His inaugural message fills *only* four solid columns of the *Journal of Commerce*. Called to preside over three millions of freemen, he first gratefully acknowledges the divine goodness in the many blessings of peace, plenty, prosperity, education, and general improvement. He then gives a lucid and comprehensive view of the condition of the State.

The entire debt of the State is $22,703,343; on which the yearly interest is $1,241,082. The revenue of the State for the last fiscal year was $3,833,959; of which $3,204,070 was from the canals. The expenditure for the canals was $855,850; $1,850,000 are appropriated by the Constitution, and $498,219 are applicable to the enlargement and completion of canals. At the opening of navigation next Spring, there will be 113 miles of the enlarged canal in use. The present number of boats on the canal is 4743; and if placed in a line would reach 70 miles in length. The education funds have paid $165,000 to common schools, and $27,000 to the colleges and academies.

"The Common School System of the State continues efficient in the discharge of its important objects. The number of organized school districts, reported during the past year, was 10,621; and the number of children taught in the common schools during the year was 775,723; being an increase of 27,236 over the number reported the preceding year. The number of unincorporated and private schools reported was 1785; in which 32,256 children were taught: making an aggregate of 807,979 children who receive instruction in the common and private schools of the State. The amount of public moneys paid for teachers' wages, during the year, was $639,008.00; and the amount paid on rate bills for teachers' wages was $466,674.44, being an aggregate of $1,105,682.44."

Upwards of 1,300,000 volumes have been furnished for district school libraries, for which object the State has paid, the last year, $81,764. The restoration of the office of County Superintendent of Schools is recommended. The Normal School is doing a great and good work. The State Lunatic Hospital has 495 patients—about as many as can well be accommodated. The Institution for the Deaf and Dumb has 223 pupils, of whom 160 are beneficiaries of this State. The Institution for the Blind has 135 inmates, of whom 104 are supported and educated by this State. The time has arrived when the State ought to found an Agricultural School.

The governor recommends a farther mitigation of the penal code. The certainty of punishment is more essential than its severity, and certainly cannot be obtained unless the law accords with prevailing sentiment. The method of laying taxes, and of selling lands for unpaid taxes, requires revision. The sales should be made in the counties, and not at the seat of government. Provision is necessary for the more speedy settlement of claims for damages on canal contracts, &c. The enormous fees of the Health Officer in New York should be reduced. The Judiciary of the State is insufficient: business accumulates in the Court of Appeals, and in several districts of the Supreme Court. Tribunals of Conciliation are recommended, and an increase of the judges of the local courts of the city of New York.

About one-fifth of the message is occupied with the Mexican War, the New Territory, Slavery, and the Presidential Election. On the Slavery question, he says:

"Among the laws of Mexico in force, within this territory at the time of its acquisition, was one forever abolishing Slavery. The change of sovereignty over the territory has not affected the validity of the force of this law: which, according to the established principles of international law, and the decisions of our own courts, remains in force and is operative at the present day, to the exclusion of Slavery from that territory. An effort, however, is being made to abrogate or annul that law, if not by its actual repeal through a direct legislative enactment, at least by indirect means, the effect, if not the object of which will be to permit the introduction of slaves within the territory.

"However we may deprecate the necessity of discussing a question of a nature to excite sectional prejudices and fears, we may no longer avoid the consideration of one which is now of present, practical, and paramount importance.

"If there be any one subject upon which the people of the State of New York approach near to unanimity of sentiment, it is in their fixed determination to resist the extension of Slavery over territory now free. With them it involves a great moral principle, and overrides all questions of temporary or political expediency."

The Legislature completed its organization on Tuesday. Hon. A. K. Hadley, Whig, was chosen Speaker of the House of Representatives; and P. B. Prindle, Clerk.

In the Senate, Mr. Wilkins offered resolutions remonstrating against the claims of Texas to the territory of New Mexico, and insisting upon New Mexico being protected against Slavery. The resolutions also re-endorse the movement of Mr. Gott, in Congress, prohibiting the slave trade in the district of Columbia.

In the House, so much of the Governor's message as related to the subject of Slavery extension, &c., was referred to a Select Committee.

ENTRIES OF SOLDIERS' LAND WARRANTS.—*North and South.*—The locations of soldiers' Bounty Lands, as reported by the Secretary of War, furnishes a very instructive commentary on the economical bearings of the question whether Slavery shall be suffered to extend over our new territories. We condense the following table, showing, side by side, the number of warrants and the quantity of land located in the Free and Slave States respectively:

Free States.	*Warrants.*	*Acres.*	*Slave States.*	*Warrants.*	*Acres.*
Ohio.....	209	36,480	Missouri...	663	150,960
Indiana,.....	834	130,320	Alabama...	118	9,520
Illinois.....	3,264	488,160	Mississippi..	67	10,120
Michigan....	73,030	47,600	Louisiana..	307	47,600
Wisconsin...	4,131	589,310	Arkansas..	295	46,120
Iowa.....	1,634	257,608	Florida.....	...	.....
Total.....	10,157	1,511,800	Total.....	1,850	263,720

Of about 66,000 volunteers who engaged in the war with Mexico, 43,000, or 55 per cent., were from the Slave States, and yet of 12,900 warrants located, each one representing one of those soldiers, only 1850, or 16 per cent., have been selected in the Slave States. Of 1,775,520 acres of land thus taken up, more than 82 per cent. is taken in the Free States; which is above five-sixths of the whole. Here is the vote of the soldiers who won California—given spontaneously and unanimously, and therefore entitled to the more weight—that they wish all our territory to be free. As the *National Era* well remarks:

"The men without slaves in the South, and without wealth in the North, have borne the burden of the contest—and if any claim to be put upon an equal participation in the territories on the ground stated, then, by every principle of justice, the soil should be held, not only free from Slavery, but from speculation: a home for the poor freemen of the South, who are oppressed now by slaveholders, and for the industrious freemen of the North, who are obeying the Divine injunction, 'By the sweat of thy brow shalt thou eat thy bread.'"

A FREE COLLEGE IN MASSACHUSETTS.—The Legislature of Massachusetts last winter, was strongly petitioned to allow the School Fund, a half million of dollars, to accumulate another half million, and then appropriate the additional interest thus accruing (30,000) to the colleges. They passed an act to increase the fund, but made no disposal of the addition which will arise to the yearly dividend. The *Springfield Republican* thinks the distribution of the whole to the Common Schools will only do injury, and therefore proposes the following plan:

"Let the money be equally divided between Harvard, Williams, and Amherst Colleges, giving $10,000 per annum to each; let this money be primarily and faithfully devoted to defraying the *entire* tuition of all Massachusetts students; and the remainder applied to the other desirable purposes. Thus would our Colleges, as they ought, become as free as the Common School and common air. A most serviceable aid would be rendered to those indigent young men, who, in great numbers, are now toiling and struggling through these institutions, contending with poverty at fearful odds; but who seldom fail to triumph over the most formidable opposition, and become men of extensive usefulness, the ornaments of society, and the glory of their State. Moreover, the gift of the Commonwealth, bestowed, like the sunlight, on the poor as well as the rich, would be such a benefaction as could not wound that manly sentiment of independence which inspires and ennobles these 'self-made men.'"

CRIMINAL STATISTICS.—Henry Vandervoort, Esq. Clerk of the Court of Sessions, has published a statement of convictions, acquittals, &c., had in the Courts of Oyer and Terminer, General and Special Sessions of the Peace, in and for the city and county of New York, during the year 1848, of which the following is a summary:

Number of trials in the Court of Oyer and Terminer		8
Do. do.	General Sessions	380
Do. do.	Special Sessions	1635
Number of convictions and acquittals in Oyer and Terminer		
Do. do.	General Sessions	428
Do. do.	Special Sessions	1800
Number of persons discharged in General Sessions		142
Do. do.	Special Sessions	672
Whole number of persons convicted and discharged in all the Courts		5038
Sentenced to be executed		1
To State Prison, men 119, women 17, total		136
Aggregate time of sentence, 448 years 10 months		
Sentence to penitentiary, men 700, women 170 total		870
do. city prison, men 162, women 67, total		229
Sent to the House of Refuge, boys 68, girls 3, total		71
Number of indictments found by the Grand Jury		631
Do. complaints dismissed		206
Recognizances to answer filed during the year		1383
Do. do. forfeited		68

MELANCHOLY ACCIDENT AT WESTERLY, L. I.—On Monday evening, the ladies of the Congregational Society in Westerly held a fair, in aid of the new meeting house now in progress. They met in the area of the house. About 8 o'clock the floor suddenly gave way, and about 200 persons were precipitated about twelve feet into the basement. Men, women, and children, with tables, chairs, confectionery, lamps, crockery, and fancy work, were all thrown into one promiscuous heap. Still, no lives were lost, and none are dangerously hurt. About twenty are badly hurt, with broken limbs, severe cuts, bruises, and burns, and many others partially hurt. Medical aid was immediately procured from towns adjoining, as well as W. and the wounded well cared for. Our correspondent says the sight at the moment was truly horrible, to see such a company, all enjoying the hilarity of the moment, and in an instant plunged into this fearful condition. The cries and groans, prayers and entreaties, were truly appalling!

CHOLERA IN NEW ORLEANS.—This terrible disease has broken out with great fury, just as the city was filling up for the winter. It appears, as far as known, to have originated in the place. The official reports give the number of deaths in three days at upwards of 100. A letter in the *Journal of Commerce*, dated Dec. 21, sets down the deaths on Tuesday at 60, Wednesday 100, Thursday 70. Another letter, dated the 24th, says that in addition to the cholera, there have been 4000 emigrants landed in two days, in a destitute condition, while the weather is warm, the atmosphere sultry and damp, and the streets filthy.—Nearly all the strangers and many inhabitants had left the city. Business is seriously affected.

The Mayor of this city has issued his proclamation, declaring New Orleans an infected place, within the meaning of the health laws, and that vessels from said port are to be subjected to a visit from the health officer at Quarantine.

A rumor was in circulation yesterday that Rev. Dr. Hawkes, of the Episcopal Church, formerly of this city, had fallen a victim to the pestilence; but there was no authority for the report.

A letter dated Jan. 2, says: "Within the past forty-eight hours there has been 166 deaths from the cholera, and there were but 47 yesterday. The disease is decreasing, the alarm subsiding. Many citizens are returning. The weather has become cool and fine."

Six deaths were reported from cholera at Cincinnati.

SPRINGFIELD, ILL., DEC. 22.—A correspondent says, "The stage arrived to-day, bringing what they call the back mails. It is the first we have received for fifteen days. We have had no Boston dates since Nov. 22, and New York to the 29th. The postmaster says he shall try to get off a mail in the morning—the first for a fortnight. We have had most dreadful weather; the sun has not shone but eight-and-a-half days since the first day of November; Sangamon creek never was so high before; at Carpenter's mill the whole bottom to the bluff was covered with six feet of water, and impassable except by boats; Spring creek bridge is carried away; we have had no mail from Chicago for fourteen days, and five days from St. Louis, fifteen days from Terre Haute, [120 miles east,] and we have been for the last fortnight entirely shut out from the world."

THE PENNSYLVANIA House of Representatives have spent three days in balloting for Speaker, without effecting a choice—the two "Native American" members having withdrawn from the Whigs.

THE OHIO LEGISLATURE have rejected both sets of claimants for the contested seats for Hamilton county.

IN MASSACHUSETTS, Mr. King, they say, is re-elected to Congress on the second trial. Mr. Allen, Free Soil, is elected by 1500 majority. Mr. Palfrey, Free Soil, lacks about 400 votes of an election. No choice in the IXth District. The Legislature convened at Boston, yesterday. Mr. Bell is president of the Senate, and Mr. Crowninshield, speaker of the House, both of Boston.

FOREIGN NEWS.

The *Europa*, British mail steamer, arrived at this port on Sunday, Dec. 31, bringing news 14 days later than before received. The events reported are stirring and important, and show that, in all probability, the political affairs of Europe are setting towards a state of temporary repose. Louis Napoleon is elected President of the French Republic by an overwhelming majority of votes, as well in Paris as in the Provinces. The Emperor of Austria has abdicated in favor of his nephew. The Pope of Rome has taken refuge in the Neapolitan territory. The King of Prussia has dissolved his refractory Constituent Assembly, and promulgated a Constitution of his own manufacture. We refer for a more lucid and comprehensive view of these events, to the clear and reliable letter of our English correspondent. The latest authentic report gives Louis Napoleon four millions of votes, and Gen. Cavaignac less than one million. The substance of the Postage Treaty, just concluded by Mr. Bancroft with the British government, is thus given in the telegraphic report from London to Liverpool, Dec. 16:

"The ship-letter postage is fixed at sixteen cents for half an ounce. The postage on newspapers to destination at two cents each way. An inland postage of five cents to be paid on each letter. Letters may be pre-paid or not, just as the sender pleases. Letters from America for France, and other parts of the continent of Europe, are to pass through England free, under the American seal, and in care of a mail agent.—Letters and papers from England for Canada to pass, in like manner, through the United States. These are the chief points of the treaty. It will be observed that it is one of complete reciprocity and equality."

FOREIGN ITEMS.

POPULATION OF LONDON.—The Registrar General estimates that the population first rose above two millions (2,011,495) in 1843. He estimates the present number at 2,172,386, and the prospective number for 1850 at 2,240,289.

INDIA RUBBER PAVEMENT.—The court yard of the English Admiralty, Whitehall, has been covered with a pavement of India rubber. An experiment tried upon it resulted very satisfactorily. It is laid down in pieces about twelve inches square and one in thickness.

LARGE CLOCK DIAL.—The dials of the new clock at the Palace of Westminster are to be thirty feet in diameter, the largest in the world.

PRIZE ESSAY IN PARIS.—A prize of $500 has been offered by Mr. Hallmand du Denanton, for the best essay "On the laws and acts by which the liberty of worship has suffered in the Canton of Vaud, and on the effects of religious persecution relatively to the public morals and general interest of the people."

CHURCH AND STATE.—The anomalies resulting from the union of Church and State are most striking, when we consider that the English government supports Presbyterianism in Scotland, Roman Catholicism in Canada, and the worship of Juggernaut in India.

POPULAR LITERATURE.—The *North British Review* remarks, that a writer of this day, neither in France or England, and he might have added America, to be very popular, must be a story teller: which is a function of literature neither very noble in itself, nor tending to permanence.

ACID SPRINGS.—Dr. S. P. White, at the meeting of the New York Academy of Medicine, read an account of some acid springs, eight in number, found in Byron, Genesee county.

CHARACTERISTIC.—An American lady, who had been sick at Marseilles, and had received attentions from both French and English, said: "They were both very kind; the French ladies brought me flowers all day, and the English ladies sat up with me all night."—*Frederick Douglass.*

CONGRESS.

The fixed determination of the House of Representatives to *do something* on the subject of Slavery in the District of Columbia, seems thus far to be proof not only against the terrors of Southern threats, but even against the coaxing and artifice of Northern politicians, who are alarmed at the obstacles which the question throws in the way of their partizan schemes and combinations.

Wednesday, Dec. 27.—In Senate, Mr. Allen presented a petition that newspapers be allowed to circulate through the mails free of postage for distances not exceeding thirty miles from the place of their publication, and stated that he should during this session give the subject his particular attention. A bid for popularity among such country newspapers as are not able to obtain a circulation by their intrinsic value, and therefore wish to have the better correspondence of the country forced to help them along. The Assistant P. M. G. says that newspaper postage has never paid its expenses. Who *ought* to pay for this gratuitous circulation?

Mr. Johnson, of La., then moved to take up a bill authorizing the payment of $14,000 to Balie Peyton for his title to a point of land formed by alluvial deposits, opposite the Belize, which is wanted as a site for a lighthouse. After an excited debate, it was postponed.

In the House, the Speaker announced that the first business in order was the motion to reconsider the vote by which Mr. GOTT's resolutions, instructing the Committee on the District of Columbia to report a bill abolishing the slave trade in the District, was passed.

Mr. Stuart, of Mich., explained his views. He complained that every vote on the question of Slavery hitherto had been taken without allowing Northern members any opportunity of explanation, and that on the motion of Southern members to lay on the table, or on analogous motions. He believed that Congress had the power to abolish Slavery in the District, but was opposed to action on this question unless at the instance of the people of the District. He was in favor of the object proposed to be attained by the resolution, but should vote for reconsideration because he did not like the language of the resolution, and because he was in favor of giving to the municipal powers here the power to put an end to the traffic in slaves, and then if they would not exercise that authority he would compel them. He was in favor of keeping the Territories of the United States as they came to us: if they were free, he would keep them free; if slave let them remain so. He contrasted the course of the South with that of the North. The former were always holding Conventions and threatening to dissolve the Union, if Congress passed a law undoubtedly constitutional, while, although those of the North saw their property and the lives of their fellow-citizens destroyed by the opposition of the South to constitutional laws for the improvement of their harbors, there was no threat of disunion, no talk of secession.

Mr. Wentworth said he would put an end to this debate, and moved that the motion of reconsideration be laid on the table. Lost. Yeas 58; nays 109—indicating a determination to have the debate.

Mr. Caleb B. Smith, of Indiana, then tried the old method of relief, by moving, as an amendment, instead of a peremptory order for a bill to abolish the trade in slaves, to instruct the Committee to inquire what legislation was necessary to prevent the introduction of slaves into the District for sale, and to report by bill or otherwise.

Before any further progress in this business, the House became absorbed, and still contin

Editors' Table.

CHRISTIAN SONGS. By the Rev. James Gilborne Lyons, LL.D. Fourth edition. Philadelphia: George S. Appleton. 1849.

A little volume of simple lays, never rising to the higher style of poetry, but ever pleasing, chaste, and pure. "The Letter from Home," given below, is a fair specimen of the whole. The author finishes whatever he touches, never leaving it to the reader to complete a figure or to draw a moral. This, as well as the brevity of the pieces, is a merit in "songs" designed for the service of the Christian in the closet and the family.

THE LETTER FROM HOME.

A youthful stranger walk'd alone
In a great city's busiest place;
He heard not one familiar tone,
He saw not one familiar face;
He trod that long and weary street,
Till day's last beam wax'd faint and dim,
But none were nigh to cheer or greet—
Not one was there to smile on him.

He saw before him thickly press
The rude, the boastful, the proud,
And felt that strange deep loneliness,
Which chills us in the selfish crowd:
Ay! though his heart was stern and strong,
And scorn'd each soft and wailing mood,
He felt a sore and saddening throng
Of doubts and wasting cares intrude.

While yet he mused in bitter thought,
A messenger appear'd at hand,
Who to that mourning pilgrim brought
A letter from his own fair land:
Eager, as if it search'd a mine,
His eye that welcome page explor'd,
And, as he read each glowing line,
Hope, gladness, life—were all restor'd.

Yet mightier than the voice from home,
Which nerved that drooping exile's breast,
Those words of Thine, Redeemer! come
To calm our fears and give us rest:
When, in some sad and sunless hour,
We pine for smiles and tones of love,
They bid us look, through storm and shower,
To Thee—our Light and Life—above.

BIBLIA HEBRAICA: Secundum Editiones Jos. Athiæ, Johannis Leusden, Jo. Simonis, aliorumque, imprimis R. Everardi Van der Hooght, D. Henrici Opitii et Wolfii Heidenheim, cum additionibus clavique Massoretica et Rabbinica Augusti Hahn. Nunc denuo recognita et Emendata ab Isaaco Leeser, V.D.M., et Josepho Jaquett, V.D.M. Novi Eboraci: Sumptibus Joannis Wiley.

The learned editors of this first American edition of the Hebrew Scriptures, express with great confidence their belief that they have secured a more strictly accurate text than can be found in any previous edition, either English or German. They have followed very closely the work of Hahn, and have adopted, though apparently with some reluctance, his division of the sections, as distinguished from that of Van der Hooght. Having, of course, had access to very few manuscript copies of the Scriptures, they have endeavored to supply the place of such by a diligent collation of previous editions, both of the whole canon and of its separate portions—the Psalms, Pentateuch, &c. They had intended to give all the various readings brought to light in their investigations; but the necessity under which they felt themselves laid of following Hahn as closely as possible, by limiting their space, has compelled them to select those for preservation which seemed most consonant with the Hebrew idioms or with general analogy.

How far their expectations in regard to the accuracy of the edition will be found to have been realized, it remains of course for the diligent investigations of the students of the ancient Scriptures in their original tongue to decide and declare. That many more mistakes and errors than they anticipate will be discovered, it would be almost irrational not to expect. But we most heartily thank them and the publishers, in the name of the Biblical students of our country, for the diligence and enterprise which are conspicuous in this effort to furnish a perfect American edition of the Hebrew Bible; and we earnestly hope that their purpose to give a new impulse to its study in our country, may be fully accomplished. We who boast ourselves the descendants of the Puritans should not be afraid of the studies in which they so universally exercised themselves—especially when these studies relate to the Revelations of God, and to "that fountain," as Schlegel called it, "of fiery and godlike inspiration, which has suggested to the greatest of modern poets their noblest images, and has animated them for their most magnificent flights."

THE JOURNAL OF THE PILGRIMS AT PLYMOUTH, IN NEW ENGLAND, IN 1620. Reprinted from the original volume. With historical and local illustrations of Providences, Principles, and Persons. By George B. Cheever, D.D. New York: John Wiley, 161 Broadway.

It was a happy thought of our respected friend Dr. Cheever, to commemorate the anniversary of the Landing of the New-Plymouth Pilgrims by the re-publication of their original Journal, connected with such local and historical illustrations as his familiarity with their whole career, and his numerous visits to the scenes of their settlement, have enabled him to collect. In the reprint of the Journal, the orthography, punctuation, etc., of the original volume are strictly preserved; and as much of its total appearance as the clear paper and finely-cut type of Mr. Wiley will allow. We apprehend, however, that Mr. *John Bellarmie*, of London, "at his shop at the two Greyhounds in Cornhill near the Royal Exchange," would hardly recognize in this gilt-edged representative the dingy and obscure pages of what was doubtless reckoned in its day a wondrous trophy of his typographical skill. The difference is a suggestive one. And it will well for us as a people, if in our sumptuous and ornate civilization, which is so rapidly throwing into the shadow the simpler manners of the Fathers, we retain as much in practice, as does this volume in record of that which gave them power and life.

Of the interest which attaches to the Journal here reprinted, we need not speak. It is already familiar to many of our readers, through Dr. Young's Chronicle of the Pilgrims; and its simplicity and true pathos, as well as its pervading spirit of trust and thoughtfulness, opening to us a clear view of the feelings and the events of more than two centuries since, would give it much attractiveness, aside from its associations with those whom it recalls. The illustrations by Dr. Cheever, are full of his characteristic modes of expression and thought. They show extensive research, an earnest and reverent regard for the godly far-seeing and fearless men of whom they treat, a habit which might have been inherited from themselves, of tracing the hand of God in all the events of their history, and a discriminating and comprehensive view of the work which they did, and the influences which they have exerted. We should have preferred a somewhat different method from that which he has adopted; but the volume in its present form is full of interest and instruction.

THE PEARL OF DAYS: or, the Advantages of the Sabbath to the Working Classes. By a Laborer's Daughter. With a Sketch of the Author's Life, by herself, and a Preface by an American Clergyman. New York: Samuel Hueston, 139 Nassau street. 1849.

Many of our readers are already acquainted with the origin of this little volume. A pious layman of Great Britain offered three prizes of £25, £15, and £10 respectively, for the three best essays on the subject of "the Advantages of the Sabbath to the Laboring Classes," to be written by *laboring men*. In the three months allotted for preparing the essays, more than *nine hundred and fifty* compositions were sent to the adjudicators. Among these was one from a female, which, though precluded by its authorship from receiving a prize, was regarded as of sufficient merit to be separately introduced to the notice of the public. This essay was accompanied by the following letter from the authoress:

"SIR,—I have thought it unnecessary to inquire whether a female might be permitted to enter among the competitors for the prizes offered in your advertisement. The subject of the Essay is of equal interest to woman as to man; and this being the case, I have looked upon your restriction as merely confining this effort to the working classes. Whether I judge rightly or not, matters but little; the effort I have made to gather a few thoughts together upon this subject will at least be of use to myself; and should you consider these sheets as containing any thoughts of value, they are at your disposal. They cannot be expected to be free from errors, both in diction and orthography, as this is the first effort of the kind I have ever made; and I may say I am one of those who never enjoyed the advantage of attending school in early years, except for two years, or rather for one; for it was but for two years that one of my sisters and myself attended a sewing-school alternately; one of us remaining at home one week, to assist mother with household labor, or in attending to the younger children, and going to school next week, while the other remained at home. Since that time I have been constantly occupied in household labor, either in my father's house, or as a servant in other families; and thus I may truly say, that all the education I have enjoyed, was received at the fireside of hard-working parents. While memory lasts I shall never forget the indefatigable exertions of our beloved mother to impart intelligence to our minds, and implant moral principle in her children. How we used to enjoy our Sabbaths! When our father bent his knees, with his children around, on the morning of the Lord's day, how fervently he used to thank the Father of our Lord Jesus Christ for its blessed hours! That father is gone from among his children; but his voice yet falls upon my ear, and his form yet rises before my eye, as upon the first day of the week he used to read to us the sacred page, and lead our devotions."

We have read the volume with profit and delight. We cannot adequately express our thankfulness to God for such a testimony to the value of the Sabbath. The sketch of the author's life is modestly written, and is replete with good sense, and with excellent practical suggestions to Christian parents. The essay on the value of the Sabbath is well adapted for the end proposed. It should be widely circulated among the working classes and their employers. On the particular topic of which it treats, we consider it superior to any essay within our knowledge, and even to the excellent compilations which constitute the series of "Sabbath manuals." It is written from experience. Were it not for hindering the sale of Mr. Hueston's beautiful volume, we should republish it entire. We shall favor our readers with a few extracts to justify our commendation.

The English edition is appropriately dedicated "To the Queen's Most Excellent Majesty," but we suppose that the American edition is intended for the people.

SERMONS DELIVERED IN THE CHAPEL OF BROWN UNIVERSITY. By Francis Wayland, President of the University. Boston: Gould, Kendal, & Lincoln.

There are sermons which, when we hear them, we desire to have published immediately and circulated as widely as possible: but when we see them in print, we have a feeling of regret that the pleasure of hearing them from the lips of the author can no longer be enjoyed. Of this class are some of the discourses of Dr. Wayland; admirable when delivered, admirable when read. As we cannot be of the number of his stated hearers, we are thankful to him and to the publishers for the present volume.

We are glad that Dr. Wayland, as President of a University, exercises his function as a minister of the Gospel, and preaches regularly before the officers and students in the College Chapel. These discourses, chiefly upon the fundamental doctrines of Christianity, were prepared and delivered in the discharge of that duty. The volume contains the sermons on "The Preparation for the Advent of the Messiah," which were listened to with so much satisfaction at Saratoga, a year or two since; and also two discourses on "The Recent Revolutions in Europe;" in which many important principles of human progress are stated with clearness and force.

The book is for sale in this city by L. Colby and Co.

EDWARD AND MART. Designed to illustrate the nature and effects of True Love to God. Published at Boston, by the Massachusetts Sabbath School Society, and for sale in this city, at Dodd's, Park Row.

The book presents a series of graphic delineations of the working of the mind in various states and stages of regeneration and sanctification. We copy some of the pictures in another column.

THE FATHER'S AND MOTHER'S MANUAL.—Rev. H. G. Park, of Boston, conducts and publishes a useful Monthly Magazine under this title. Price One Dollar a year. Pp. 32, 8vo.

MERRY'S MUSEUM.—Merry's Museum and Parley's Playmate are now united in one, with S. G. Goodrich, Esq., (the veritable Peter Parley) for editor. Published now by D. M'Donald & Co., 149 Nassau street, New York, and in Boston by J. E. Hickman, Agent, 11½ School street. We should like to see the man who would undertake to tell any intelligent little boy or girl what sort of a magazine Peter Parley makes. "I know all about it, sir," would be the prompt reply.

W. J. P.

For the Independent.

ORIGINAL COMMUNICATIONS.

SACRED MUSIC AT THE REFORMATION.

The beneficial results flowing from the Reformation in the 16th century are so well appreciated, that, though there be pointed out what we consider conduct countenancing the charge of fanaticism brought against many who stood prominently forward in that great work, we have no fear of being esteemed impugners of their general conduct. The associations connected with many years' residence in Scotland, and investigations of the history of the period referred to, with some knowledge of the moral and political evils emanating from a religious system, of which, we believe, ignorance, superstition, passive obedience, and non-resistance, were the ground-work, enable us to appreciate the debt of gratitude which England and Scotland especially owe to the Reformers. Still there are abundant instances recorded to show that their followers were not sufficiently imbued—as, perhaps, could scarcely be expected—with a discriminating spirit, in their reformatory labors, but unnecessarily demolishing almost all the splendid and stately edifices of the country north of the Tweed. The simple fact of a building being a relic of Popery, was ample warrant for the multitude to proceed direct to its destruction. The following is a mandate issued by the government of Scotland for the *purgation* of the cathedrals and other places of worship:

"TO OUR TRAIST FRIENDIS,

"Traist friendis, after maist hearty commendacion, we pray you fail not to pass incontinent to the kirk, and tak down the hail images thereof, and bring furth to the kirkzard, and burn them openly. And sicklyke cast down the altaris, and purge the kirk of all kind of monuments of idolatrye. And this ze fail not to do, as ze will do us singular emplesure; and so committis you to protection of God.

(Signed) "AR. ARGYLE,
JAMES STEWART,
RUTHVEN.

"From Edinburgh the xii of Aug., 1560.

"Fail not, but ze tak guid heyd that neither the dasks, windows, nor duris, be ony ways hurt or broken, uther glassin wark, or iron wark."

This sage ukase was easily construed to recommend a crusade against everything which had any connection with the services of the Catholic church. The places of worship were ransacked and spoiled, the images were broken and burned, and the cathedral music banished from the church service. The organs, of course, sooner or later, were pulled down, the organists and choristers reduced to beggary,—and at length the proscription was so rigorously enforced, that, had not some of the more talented musicians found temporary shelter in Oxford, the violence perpetrated would not have been easily repaired. Some time subsequent to the establishment of the Reformation, a proposal was formally made at a convocation of Reformers, to give up the use of organs and choir-singing. The motion was lost by a majority of *one*—but in numerous chapels "curious singing" was from henceforth dispensed with. This conduct led once more to the even *then* antiquated mode of having the psalmody conducted by one person—designated in Scotland "the precentor"—and so completely had the hurricane swept every vestige of musical instruments out of sight, that one of these worthies, as we learn on the authority of Burgh, was compelled to invent a new method of "pitching" his tunes, by producing a sound from a *brass candlestick*, by rapping on it with his knuckles. The invention of this enlightened genius was, by and by, supplanted by the "pitch-pipe," which, in its turn, gave place, in several instances, to the bass viol, which was first used in churches in England about the year 1650.

Another of these reformatory labors which we shall instance is a strikingly singular one. Having failed in the attempted enactments against the church service, they made an effort to travesty many of the hymns and tunes—and so successful was this scheme to bring them into ridicule, that much good poetry is believed to be irrecoverably lost. It is to this circumstance, however, that Scotland owes many of her most popular melodies; and we may appropriately enough instance the well known (even in this country) beautiful melody, "John Anderson, my Jo." From being frequently used with some beautiful hymns, the *Vandalism* of the era of which we speak got it associated with some course and even licentious stanzas. Scotia's bard, Burns, found it in this condition; and, impressed with its beauty, composed the words with which it now exhibits a more congenial alliance. "Kind Robin lo'es me," is another that was subjected to the same mangling. And who has not heard of "Auld Lang Syne?" It had to pass through the same ordeal. As a specimen, these are sufficient to show whence originated many popular old airs. On the other hand, there can be no doubt that, when fitting opportunity presented, the church, at and prior to the 16th century, appropriated to itself snatches of current secular music. If it did not, either from want of opportunity or inclination, it is gratifying to think that the church in our day has appropriated some of the melodies of various countries for use as hymn music; and, to give but one instance from numbers at hand, we mention Ballerma, as adapted from a Spanish melody of the 16th century by Mr. Simpson, whose name is associated with several tunes popular in Scotland. It was harmonized by the late Mr. Turnbull, of Glasgow. This tune, as used in the churches of this country, is very slightly different from the Scotch arrangement.

But we must hasten to give an illustration of a different character which deserves to be recorded here. The parties who succeeded so well in parodying the church music, wishing to affect the minds of the populace in favor of the Reformation, did not hesitate to adopt a similar instrumentality to aid themselves; and they actually proceeded to adapt certain very questionable kinds of rhyme to national airs, for the ostensible "purpose of enlightening the people." The best of their productions are to be found in a compilation, made by John and Robert Wedderburn, of Dundee, printed in Edinburgh, in 1590, by Andrew Hart, and sometimes designated as his collection. The following is the title-page:—"A ne Compendious Book of Godly and Spiritual Sangis, collectit out of sundrie parts of the Scripture, with sundrie other Ballants, changed out of prophaine Sangis, for avoiding of Sin and Harlotrie." These productions—though intended to be devotional—as might be expected, abounded with bitter denunciations of the church established by law, and were handed along for a considerable time by oral recitation. It need scarcely be added that from the nature of the subject, and the popularity of the music employed, the object aimed at was attained, in the unmitigated abuse heaped on the clergy. As an illustration of the stock of materials used for so *laudable* a purpose, we give one or two examples. The following are four of the lines attached to the tune,

"UP IN THE MORNING EARLY."

"The wind blawis cauld, furious, and bauld,
This long and mony a day;
But Christ's mercie we maun all dree,
And keep the cauld wind away."

The following stanza is part of a song used with the tune, "Hey tuttie, taittie," or better known as

"SCOTS WHA HAE WI' WALLACE BLED."

"Hey now the day dallies,
Now Christ on all us calles,
And welth on our wallis
Appeares anon;
Now the Word of God rings
Quahile the King of all kings,
Now Christ's flock sings,
The nicht is near gone."

If such are a specimen of the best, we shall not wonder if some one ask, how would the worst look? Many more could be added, but we forbear.

Several interesting particulars yet remain for notice, which will occupy one other article; after that we shall come more directly in contact with some of the leading Reformers.

W. J. P.

For the Independent.

HOME MISSIONS—SONS OF CONSOLATION.

A Home Missionary in Michigan says: "I attended a third service late in the afternoon, six miles from this village, and was informed, at the close, that a young lady in a decline, eight miles distant, wished to see me. At once I resolved to go, though the weather was cold and the road rough. Contrary to my expectations, I found this young lady just beginning to indulge a hope that her sins were forgiven. She was satisfied she could not get well. With tears in her eyes, she said, 'I have been a great sinner; and when I think of it, it seems too much that the Savior should condescend to show me any mercy.' I spoke of the abounding mercy of the Lord. When I told her that our hearts were very deceitful, and asked her if she could give up all for Christ and follow him, if he should see fit to spare her, she replied with much earnestness, 'Yes.' I have strong hope in her case, though it is a sick-bed repentance. She expressed great delight in hearing the Scriptures read. On opening the Bible, at morning prayers, I turned to the 103d Psalm. She listened to the reading of it with great interest, and said, 'How precious that Psalm appears to me.' I felt myself amply paid for my trouble, and blessed God that I had the privilege of spending the night in the log house, and praying with that family where no family prayers are offered."

Another missionary, in Illinois, says: "A few weeks since, on a cold, rainy evening, came in a man, 12 miles distant, to solicit a funeral sermon. In the morning, I reluctantly (for I was feeble) mounted my horse. After a tedious ride, trying, by the way, to convince the man that missionaries, foreign and domestic, and abolitionists, were not swindlers and cut-throats, I found the family. The parents were isolated, poor and afflicted. They are now members of a church at the east, to which I formerly preached. They had twelve children. One of these—a boy 7 years of age—about six weeks before was taken suddenly ill. His agony must have been indescribable till near his death. The symptoms indicated the bite of a rattlesnake, though the boy could give no account of the matter. I preached the Gospel to this afflicted family, and those who came in to sympathize with them; I distributed religious tracts; I conversed with them, individually, on their souls' salvation. 'Oh! if some one would only preach to us once in two or four weeks,' they said; and the tears attested their sincerity. I rode home, and when I dismounted, found myself, from fatigue, unable to stand without reeling. But I had my reward."

Remember, reader, these missionaries in our new settlements; sympathize with them in their privations and toil; pray that their conversations and their preaching may be accompanied with the Holy Ghost sent down from heaven; and inquire what you can do, that the number of them may be greatly increased; so that not only "once in two or four weeks," but with each returning Sabbath, every poor and afflicted family through our wide domain may hear of Jesus and the resurrection.

TEMPERANCE COMPLIMENT.—Deacon Grant, of Boston, the assiduous guardian of the Temperance cause, is in the practice of getting up a children's temperance meeting every Christmas, composed of the "Cold Water Army." At the meeting last week, the children were addressed by George Russell, Esq., and Mr. Bungay, and a poem recited by Mr. B., one verse of which contained a neat compliment at once to Deacon Grant, and the Cochituate aqueduct:

"Our city fathers smote the rock,
Then gushed the silver tide;
And Moses leads the faithful flock
Where gentle waters glide."

THE TIMELY WARNING.—The Rev. Mr. W—, a Lutheran Minister, was one of the earliest and most effective laborers in revivals among the churches of that denomination in the State of New York. He was, many years ago, travelling in his sleigh from Fort Plain to Cherry Valley in a very deep snow, and presently overtook the mail stage. As they floundered along, they met a number of loaded teams carrying produce to Albany, and a consultation arose as to the practicability of turning out. The stage driver said he had one horse that he could not drive in deep snow, and thereupon the teamsters agreed to turn out and pass the stage and Mr. W. All hands set to work treading down the snow, and finally the teams were able to pass. As the foremost man drove past the stage, he cried out, "Here's a team for you, that I can drive through hell." Mr. W. replied, "You had better keep that team, my friend, you'll want it."

About two years afterwards, Mr. W. was passing the street in Cherry Valley, when a stranger called to him, and said he wished to speak to him, "I don't know you," said Mr. W. "But I know you, sir," said the man. "Do you not remember riding after the stage, in the winter before last?" Mr. W. remembered it. "Well, do you recollect what you said to the man that boasted he could drive his team through hell? I am that man. You told me to keep these horses for I should want them. The thought struck me powerfully, I could not get it out of my mind, it led me to see my sins, and I have found forgiveness through the Savior, and am now a member of the Church in ——. I hope that remark of yours has saved me."

PRACTICAL SELECTIONS.

How to go to Christ.

"* * * Go, my dear son, to Jesus Christ, the Friend of sinners, and ask him to pardon your sins, and give you a new heart."

"But, mother, how shall I go to him?"

"I will relate to you a story, which will help you to understand what I mean by going to Christ, or believing in him:

"The father of a little girl between two and three years old, whose name was Mary, one day opened a trap-door, that is a door made in the floor, and went down into his cellar. Mary went close to the door and said,—

"'Father, are you there?'

"'Yes, my dear, I am here. Does Mary want to come?'

"'It is dark, Father, I can't see you.'

"'Well, throw yourself down, and I will catch you in my arms. You need not be afraid, for I am right here, I will not let you fall.'

"Mary hesitated a moment, then jumped down; and when she found herself in her Father's arms, she exclaimed, '*I knew* Father you would not let me fall.'

"Now Mary believed her Father. Though it was dark and she could not see him, she had faith in his promise that he would not let her fall. Now this shows how you must believe in the Savior of sinners. Though your mind may be darker than the cellar into which Mary looked to find her Father; and you may say, it does not seem as if Christ would receive me, if I do go to him, yet you must feel. He has promised to save me if I will believe on him; I know he will do everything he has promised, and I will trust his promise, and cast myself into his arms.

"It is time now, my son, for you to retire. But won't you remember, when you enter your room, that Christ is as able and willing to save you to night as ever he will be. He says to all, 'Now is the accepted time, now is the day of salvation.'"

After Edward had retired to his chamber, he thought over all his mother had said to him. He thought to himself, I will try to believe on the Lord Jesus Christ, and go to God through him. But his mind was all darkness and confusion. He thought, Well might mother compare my mind to the dark cellar into which Mary looked. But at length the thought occurred to him, If my mother had made me a promise, and I would not believe her, she would be more displeased with me for doubting her word, than for almost any thing else I could do. How very wrong then it must be for me, when Jesus Christ has promised he will not cast me out, if I come to him, not to believe his word. At this thought his heart began to melt. Then he knelt down and prayed to Jesus to pardon all his sins, and give him a new heart, that should delight in loving and serving God all the rest of his days. While he was offering up this petition, it did not seem to him, as it had done, that it was of no use to pray. But his whole heart went out with his petition. After this he felt calm, and peaceful, and soon fell into a quiet sleep.

The next morning, as soon as he awoke, he recalled all that passed the night before. His first thought was, 'I don't see how I could help believing the Savior, when he told me in his Holy Word that he would save all who were willing to come to him.

As soon as his mother found time to converse with him, he said to her—

"Mother, you do not know how differently everything seems to me from what it did yesterday."

"How differently, my son?"

"Why yesterday it did not seem as if I ever could, or should, love God. But now I wonder how I, or any one, can *help* loving him. I then thought it was hard for God to punish us for not loving him, if we tried to do right. But now, mother, it seems so right that we should love God, and so right that God should require us to love him. I wonder it never seemed so to me before. It is all perfectly plain now; and not to love God appears the greatest of sins."—*Edward and Mary.*

A Good Example.

I once knew a man who was for a time beset with all manner of evil-speaking. Former friends seemed turned against him. Anonymous letters reached him frequently. To those who asked an explanation, he gave it, and they were satisfied. But the storm still increased. At one time he was in danger of losing his temper. At another, he seemed despondent. At another, he thought of a public vindication. But he had no responsible accusers. Besides, the evil rumors were so many, that like the vermin in the plague of Egypt, they would have required months to remove them. The temper of the community was all wrong. At last he resolved in reliance on God, to keep silence and maintain quietness of soul, and let the storm blow over. No sooner had he formed the purpose, than he felt relieved. But friends, more officious than wise, talked of lawsuits, pamphlets, a public meeting, etc. To such he gave the following twenty reasons for his conduct.

1. If these rumors be *true*, it would not be lawful to deny them. In such case, my mouth ought to be stopped. 2. If they are *false*, my noticing them will not make them more so. 3. I have determined to try to imitate one, of whom it was said, "He never forgot anything except injuries." 4. The early Christians, when reviled, did bless. Cor. 4: 12. So will I. 5. When Jesus was reviled, he reviled not again. 1 Peter, 2: 23. 6. Patient continuance in well-doing will, if anything will, put to silence the ignorance of foolish men. 1 Peter 2: 15. 7. It is the glory of a man to pass over a transgression. Prov. 19: 11. 8. He who utters or believes a false rumor, is hurt far more than any one else. Psalms 15: 3. I should pity such with all my heart. 9. Our rejoicing is this, the testimony of our conscience. 2 Cor. 1: 12. 10. I have put all that concerns me into the hands of Christ, and he will keep what I have committed to him. 2 Tim. 1: 12. 11. It shall ever be my rule to leave off contention before I begin it, and not often have I defiled my conscience with it. Prov. 17: 14. 12. "It may be, that the Lord will look upon mine affliction, and requite me good for this cursing this day." 2 Sam. 16: 12. 13. I need forgiveness for ten thousand sins. Shall I not forgive others? 14. I have lived to no purpose, if rumors, not founded in truth, can destroy my good name. 15. I hope some of my detractors will soon have a better spirit. They have not always shown such evil dispositions. 16. Experience proves that nothing is more tormenting than malignant feelings. 17. If I am called to these trials, so were Job, and Moses, and David, and Paul, and Christ. It is enough that I fare as well as they. 18. This is perhaps the best opportunity I shall have for a long time of showing the *meekness* and *patience* of Christ. 19. Time spent in prayer will do more good than if spent in fending and defending, in proofs and recriminations. 20. Eternity is just at hand. It will make these little annoyances soon to disappear. I shall not think of them once in a million of ages; or if I do, it will be only to thank God for sustaining me under them, and for bringing me out of them. Therefore, I will possess my soul in patience, and maintain silence. Nothing shall change my purpose.

His friends could not change his mind and left him—some with regret, but all with respect. Time rolled on. The tide of feeling rose to its height, and soon began to subside. His quietness itself had shown the falsity of much that had been said. Unexpected evidence arose in his behalf. His busiest enemies relaxed their efforts, and by degrees changed to be his defenders. The highest character ever given of him was by one who had circulated most of the slanders, and he has the satisfaction of seeing how safe is character in the hands of God. Did he not act wisely? Will you act as wisely when tried?

False Estimate of Life.

We are apt to regard life much more as a thing that we *positively possess* than as a thing that we are *losing*, and in a train to *cease possessing*. We are considering life in the sense of the duration of living. We thoughtlessly permit an imposition on our feelings, as if life were a substantive property, which we possessed years since and equally now possess. To be alive is the same consciousness *now* as *then*; and so we forget the essentially different condition we are in. Life in the case of a being that should be certainly immortal might be considered as an absolute possession. But with us, life is expenditure: we have it but as continually losing it; we have no use of it, but as continually wasting it. Suppose a man confined in some fortress, under the doom to stay there till his death; and suppose there is there for his use, a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it *may* be *very little*. He has drawn from it by means of a fountain a good while already, and draws from it every day; but how would he feel each time of drawing, and each time of thinking of it? not as if he had a perennial spring to go to; not, "I have a reservoir, —I may be at ease." No! but, "I had water yesterday;—I have water to-day;—but my having had it, and my having it to-day, is the very cause that I shall *not* have it on some day that is approaching. At the same time I am compelled to this fatal expenditure!" So of our mortal, transient life! And yet men are very indisposed to admit the plain truth that life is a thing which they are in no other way possessing, than as necessarily consuming; and then even in this imperfect sense of possession, it becomes every day *less* a possession! We sometimes see that the longer a man has been in the expenditure of it, the more securely he seems to feel it a property positive, entire, and his own.

With many, the plain testimony of time comes home with far too little force—time had, and spent, and gone, since their recorded nativity. They have attained the age of forty, fifty, fifty-five, sixty, or more, and yet will not lay it to heart, that they have entered, or gone a great way forward in the latter part of any probable length of life.—*Foster.*

What is God?

When the committee of the Westminster Assembly, who were appointed to prepare an answer to the question, "What is God?" were engaged in the business, and it came to be decided which of them should prepare it, all stood aloof, incompetent for the duty. At length it was agreed that it should be performed by the youngest man among them, whoever he should turn out to be. When the individual was selected, he would not consent to engage in the duty, except on the condition that, while he was so employed, the whole of his brethren should separately betake themselves to silent and earnest prayer, that he might be specially guided by the Divine Spirit in his work. To this they consented, and within a short time he produced that memorable answer, which for comprehensiveness and brevity has never been surpassed:—"*God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.*"

Out of Sight, out of Mind.

We are very unapt to recognize the common lot and destiny of all human life—that it is to fade, and is fading. The vast world of the departed is out of our sight—even what was the material and visible part. What is constantly in our sight is the world of the living; and we are unapt to think of them as all appointed not to be living. Perhaps it was but very few times in the life of the Persian monarch that he was in any reflective and moral a mood, as when, looking on his innumerable army, he thought, and wept to think, that in less than a century they would all be dead. In our own case, while we see the countless population, in all the passions and actions of life, it is but now and then, perhaps rather unfrequently, that the reflection, like a solemn shade, comes over us,—"these are all hastening out of sight, tending to dissolution and dust! Such a living scene our ancestors beheld: but where are now both those they looked on and themselves?"—Man as he *is*, fills the attention, and precludes the thought of man as he is appointed and *going to be*.

We note a circumstance which aids the deception, that the most decayed and faded portion of the living world is much less in sight than the fresh and vigorous. Think how many infirm, sick, debilitated, languishing, and almost dying persons there are, that are rarely or never out in public view—not met in our streets, roads, or places of resort—not in our religious assemblies! And then "out of sight out of mind" in a great degree! Thus we look at the living world so as not to read the destiny written on every forehead, and in this thoughtlessness are the more apt to forget our own.—*Foster.*

MISCELLANEOUS.

The Sea Serpent of 1848.

The *London Athenæum* moralizes upon one of the cuts in a late number of the pictorial paper entitled *Punch*:

"Within the compass of an epigram we have there a great epic—and the pencilled jest passes out of its professional domain into the region of the sublime. The humor of the intention has grown majestic in the execution. The title is 'The Great Sea Serpent of 1848;' and our readers must look at it if they would feel its meanings as we do: but thus they are in our prose version. Upon a sea dark and wild with tempest, the sovereigns of Europe are tossing in one frail boat that has neither oar nor sail. The name of the boat is the *Ancien Régime*; and the rudder is in the hand of King Louis Philippe—who has steered it into a fearful and majestic Presence. Right in the course of the boat has risen up the great Sea Serpent of 1848! Coil after coil of the monstrous reticulation shows amid the seething waters, to the very limits of the plate; suggesting fold after fold of the same Terror stretching beyond what *that* can hold or kings can see, save with their fears. The neck rears itself out of the waters, crowned by a woman's face, with the calm, stern, passionless, majestic look of Egyptian sculpture—only more threatening; and on the Phrygian cap is written 'the name of the Beast'—LIBERTY. The scared look of the royal puppets, brought thus suddenly into presence of the great social secret which the Sea of Ages has kept from them so long, contrasts wonderfully with the grand, still expression of the face which seems immortal for time, as the body seems endless for space. The picture is all full of fine suggestions. The sovereigns—all 'in the same boat'—show like unreal figures in presence of this great and sudden truth. They resemble so many toys carved out of wood, before the terrible apparition that frowns on them like a god. The sketch is a wonderful one, we repeat. It bears for signature the initial D.—which represents, we presume, the name of Doyle."

Personal Experience.

Nearly fifty years since, a boy of eight or ten years old was known to live in one of the then new townships of our county. Probably there was not a book there, save a small Bible, here and there a copy of Watts' Psalms and Hymns, Spelling Books, small Arithmetics, and half a dozen or so of Morse's small Geography. These constituted the literature of the town.

This boy was allowed to plant a little patch of potatoes, it may be half an acre. The increase was annually sold at about twenty cents the bushel, and the cash laid by. During this period, he learnt that there was such a thing as a newspaper printed at the capital of his State. For this he subscribed, and paid for it out of his potato funds. He also accidentally saw the last volume of Josephus in six volumes, belonging to a little social library of two hundred volumes, in an older settlement, ten miles distant. He read that volume with eagerness. The influence upon his mind was indescribable. Previously he knew nothing of books save those named. Of a library he had never heard. The importance of this one acquired a value in his estimation greater than a gold mine. He resolved to appropriate a portion of his funds for an interest in it. He did so; and weekly for several years he continued to take half a day for obtaining a book to be read the succeeding week. This, however, after awhile, did not satisfy him; he wanted books of his own. His potato funds, very extravagantly as his never-to-be-forgotten mother thought, were used up in the purchase of them. At sixteen he resolved to obtain a public education. This he accomplished; studied a profession; took no small part in promoting the literature of the country; and finally received—undeservedly—the highest Collegiate Honors; the whole of which may be referred back to the products of a little potato patch applied to mental improvement. And in the mutations of life that boy is now FLEMING GROVE.—*Newark Daily Adv.*

Marshfield, Massachusetts.

This place is remarkable for having been from time to time the residence of distinguished men. For here the first Governor Winslow resided, and the family-seat, called Careswill after that of his ancestors in England, remained till within a few years in the possession of his descendants, who for five or six generations were among the most eminent professional men in the Old Colony. Here too Peregrine White—the first child born in New England, and whose farm is still in the possession of his descendant of the same name—lived respected and honored by his fellow-citizens, and died in a good old age a worthy member of the Christian church. Here also that eminent Tory and member of the Governor's Council at the commencement of the American Revolution, whom the author of McFingal has immortalized as "The blundering Nat Ray Thomas," was born, and resided till he deserted the cause of human liberty, and fled to his country's enemies for protection. Here likewise lived and died Capt. George Little, whose name and heroic achievements are identified with the early naval history of the nation. And here is the present residence of Daniel Webster—a man whom the people of his adopted State still delight to honor—at the same time an expounder of the Constitution and a practical disciple of good old Izaak Walton, (a name in both hemispheres as familiar as household terms)—an intellectual giant on whom the whole world is gazing with admiration.—*Boston Recorder.*

Negative and Positive Theology.

A Boston paper sketches Dr. Dewey's sermon at the late installation in Hollis street, Boston. It was singular, on such an occasion, to bring out such sound doctrine:

"A distinct effort must be made to get rid of the habit of denial. Every Protestant negatives much; but the deepest faith is never negative. There is never too much belief: none believe half enough. We must seize upon what is, not what is not.

"We may have gone farther than we suspect. We cannot afford to go on talking about others' errors. Who enough considers the peril of the soul? Whitefield and Edwards spake terribly of it. But nobody yet conceived how dreadful, how dangerous, how hard to ward off, is the curse of sin. This is the great enemy which we have to encounter, gliding through the streets, gathering with the multitude—encountering us face to face in solitude—sin."

A Curious Calculation.

What is a billion? The reply is very simple—a million times a million. This is quickly written, and quicker still pronounced, but no man can count it. You may count 160 or 170 in a minute—let us suppose you may go as far as 200, and then an hour will produce 12,000: a day 298,000; and a year of 365 days 185,120,000. Let us suppose now that Adam at the first beginning of his existence had begun to count, had continued to do so, and was counting still, he would not even now—and according to the supposed age of our globe—have counted near enough; for to count a billion, he would require 9512 years, 34 days, 5 hours, and 20 minutes.

Why should any Man Swear?

I can conceive of no reason why he should, but of ten reasons why he should not.

1. It is *mean*. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is *vulgar*; altogether too mean for a decent man.

3. It is *cowardly*; implying a fear either of not being believed or obeyed.

4. It is *ungentlemanly*. A gentleman, according to Webster, is a *genteel man*—well-bred—refined. Such a one will no more swear, than go into the streets to throw mud with a clod-hopper.

5. It is *indecent*; offensive to delicacy, and extremely unfit for human ears.

6. It is *foolish*. "Want of decency is a want of sense."—*Pope.*

7. It is *abusive*. To the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is *venomous*; showing a man's heart to be a nest of vipers, and every time he swears, one of them sticks out its head.

9. It is *contemptible*; forfeiting the respect of all the wise and good.

10. It is *wicked*; violating the divine law, and provoking the displeasure of Him who will not hold him *guiltless* who takes his name in vain.—*Sailor's Mag.*

Importance of Study in Youth.

If it should ever fall to the lot of youth to peruse these pages, let such a reader remember, that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career, I have felt pinched and hemmed by my own ignorance; and I would at this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science.—*Sir Walter Scott.*

Science of Cooking.

Liebig's "Chemistry of Food" contains a method for cooking meat, founded on scientific principles. It is recommended to introduce the joint into water in a state of quick ebullition, allow it to remain in that state for a few minutes, and then so much cold water is to be added as to bring the temperature down to about 160 deg., in which state it is to be kept for some hours. By the application of boiling water at the first, albumen is coagulated, so as to prevent the water from penetrating into the ex